A Help to DISCOURSE:

OR,

More Merriment mixt with serious Matters.

Consisting of Witty, Philosophical, Grammatical, Physical, Astronomical, *Questions* and *Answers*.

As also

Epigrams, Epitaphs, Riddles, Jests, Poesies, Love-toyes, &c. re-added, and plentifully dispersed.

Together with

The *Country-mans Counsellour*, and his yearly Oracle, and Prognostication, with Additions, or a Help to preserve his Health, never before Printed.

As also the Art of Cookery, and sundry Experiments, and their Extractions of Oyl, Waters, *&c.*

The fifteenth Edition.

Davus es? huc venias, & eris mox Oedipus alter.

LONDON,
Printed by *J. M.* for *Andrew Crooke*, at the Sign of the green Dragon in Saint *Pauls* Church-yard. 1663.

In laudem operis & Authoris.

LOok as a ſtately Edifice rais'd hie
Pleaſeth the builder, feeds his curious eye:
Yet if within, the whole work we ſurvey,
The owners ornaments adorn his clay:
Even ſo is man but t'up by God, to be
A receptacle for the Trinity;
To beautifie this frame, nothing more dear
Than Knowledge *that's divine, which thou haſt here*
At eaſie rate. It's Balm from Gilead *brought,*
Where Canaans *bleſſed Language thou art taught.*
Philoſophy, *that fraught the* Cynick's *hours*
With knowledge of th' immortal powers,
Is hither brought; diſcovering the true uſe
Of contemplation: This book doth produce
A compleat Synod, whoſe authentick word
Becomes the ſageſt: It's like Jonas *Gourd,*
Which veil'd him from the Sun, for 'twill advance
The ſimpleſt from the vale of ignorance.
Here Reverend Fathers, Poets, Orators,
Councels, School-men, and Philoſophers,
In one joynt-union gravely all agree,
That thou another Oedipus *ſhalt be,*
Expounding what's moſt dark, whilſt th' unread ſwain
Envying th' ingenious muſick of the brain,

Sits mute to hear thee ſpeak; but thy reward
Is fame, reſpect, preferment, and regard.
Such fate attends that man that will but look
Friendly, to read the good things of this book:
Seeing men from beaſts this little difference have;
Man can diſcourſe and laugh. Then he that gave
Thee theſe endowments bettered for to be,
Take this Diſcourſe, or wits Monopoly:
And ſuch ſweet profits of it ſhall enſue;
(As what indeed is every good mans due)
Honour and fellowſhip among the wiſe,
From whence this benefit or good doth riſe:
As hearing, reading, and calm conference;
Where man's moſt ſafe, ſhuns the baſe expence
Of haſting time; time's onely lent to man
His wayes to examine, Arts wide depth to ſcan.
Be then adv rtis'd, this Help to Diſcourſe,
Beſpeaks thy future good, 'twill gently force
Knowledge into thee; and the generous wiſe
Will know thee fit for all ſocieties.
If in thee all or none of theſe finde room,
Others will ſpeak, whilſt thou with ſhame ſit'ſt dumb.

W.L.

ALIUD.

ALIUD.

OR as a Statuary on a ſtone,
Conceits what image he may form thereon,
Pencels his thoughts; then his induſtrious hands
Drives forth the needleſſe matters, and ſo ſcans
His labours period, and to all declare
A ſeeming creature beautiful and faire:
Even ſo our Artizan, more to expreſſe
The marrow of great volumnes in his leſſe;
Here labours to preſent unto thy view
This little model, ancient, and yet new
In ſome additions, and the whole ſo tilt
That look, or walk, or taſte, or what you will!
As in a Garden, reach but forth your hand
There's fruits, ther's flowers, but wiſh for and command.
That every page, as fancy may invite you,
Like to a ſeveral Arbor may delight you;
Not longer then to ſtay you at the doore,
Set on this Akre, and peruſe it o're.

Ad Amicum ſuum candidum & cordatum.

WHat lay impriſon'd and confin'd alone,
Onely to deeper apprehenſion,
In ſeveral Authors dive ſly diſtact,
Is here collected, and in one compact.
Here's Help for thoſe whoſe wits and brains are dry,
And for Diſcourſe a twelve times new ſupply:
Which our unwearied *Author* once more ſends,
That would be ſtill a helper to his friends.
Matter and form, two pillars that uphold
And deck forth ſtory, like rich ſtones in Gold;
Being neatly married in harmonious skill,
Yield ſtore of Matter and Diſcourſe at will.
But if ſome ruder hand ſhall ſever either,
The grace was found in both, is loſt in either.
If any breach thou find betwixt theſe twain,
Be thou the Prieſt to Marry them again:
Which thou ſhalt hardly need, for they have ſtood
Out ſome years trials, and approv'd them good.

H.

A Help to Diſcourſe.

Introduction.

TO begin in God, is the beſt Foundation that can be laid, as teſtifieth both experience, example, and conſent of Ancient, Sacred, and Prophane Writers. After which Preſident, in that little I purpoſe, do I task my ſelf a follower, that I may begin more Orderly, proceed more Decently, and end more Profitably, wherein thus I proceed:

1. In Divine Propoſition.

Queſt. *WHat is the moſt ancient of all things?*

A. GOD, becauſe he hath no beginning.

Q. *Wherein doth he moſt manifeſt himſelf?*

A. In the Scriptures, the Herald of his Truths, and the witneſſes of his Mercies.

Q. *Wherefore are the Holy Scriptures, containing the myſtery of Mans ſalvation, folded up by God in ſuch obſcurity and darkneſs, as ſometimes* Maximilian *the Emperour, in the firſt of*

his eight queſtions to the learned Abbot Tritemius *demanded?*

A. The Holy Scriptures (as a Father ſaith) unleſs they be read with that Spirit by which it is believed to be written by the Inſpiration of Gods Spirit, for the direction of Mans life, and that with Humility, and deſire to know and be governed by it, cannot be underſtood, but remains as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. *Gregory* ſaith, Though they have of themſelves that heighth and depth, wherein their Myſtery may exerciſe the wiſedome of the Learned, yet have they alſo that eaſineſs and plainneſs, that the ſimple may be comforted and taught; being in themſelves that wonderful River, both ſhallow and deep, wherein as the Lamb may wade, the Elephant may ſwim.

Of whoſe depth St: *Auſtine* thus ſpeaketh further; The holy Scriptures are thus written, ſaith he, that by their heighth the proud may be abaſed, as with their eaſineſs the ſimple may be comforted: Adding withall, That it is our dulneſs of capacity that they ſeem ſo hard unto us, and the veile of our hearts, which cannot be removed, unleſs by him which hath the *Key of* David, *which*

opens

opens where no man ſhuts, and ſhuts and no man opens, which only can open that ſealed book.

And therefore, as another Father ſaith: God hath not wrapt up theſe high myſteries of Scripture in ſuch obſcurity, as envying mans knowledge, but that the ſtudy and induſtry of man might be the more profitably exerciſed: adding withall: That no man ought to be too much dejected, that he cannot underſtand every myſtery therein, for that there are ſome things that to be ignorant of, though they may ſomewhat ſubject thy preſumption, will not endanger thy ſalvation; for that all things are not ſo neceſſary to be perceived of all. And therefore, according to S. *Auſtines* rule, if thou loveſt the Law of God, manifeſt it in reverencing that which thou underſtandeſt not, as in practiſing that which thou doeſt underſtand; and thou ſhalt have firſt wherewithal to drink, after ſtronger meat to eat; and poſſeſſe thy ſelf with patience, knowing, that whilſt we are in this mortall fleſh, we can perceive but as in a mirrour: yet that hereafter we ſhall be tranſlated to a higher Acadamy, where God himſelf ſhall be our School-maſter, and then we ſhall ſee him as he is, where all ſhadows vaniſh, and the ſubſtance only is embraced;

where being aſcended, we ſhall know the truth of all, either argued or debated of in this ſublunary Region, where we live among doubts.

Q. *What are thoſe three conjunctions Saint* Bernard *ſo wonderfully wondred at; the like whereof never can, or ſhall ever be done again upon the face of the earth?*

A. Three works, three conjunctions hath that omnipotent Majeſty made in the aſſumption of our fleſh, wonderfully ſingular, and ſingularly wonderful, even ſuch as the very Angels were amazed at:

1. Conjunction of God and man.
2. Of a Mother and a Virgin.
3. Of Faith, and the heart of man to believe this.

Q. *Which is the greateſt of thoſe conjunctions?*

A. The firſt conjunction is wonderfully great; wherein is conjoyned earth and GOD, Majeſty and infirmity, ſo much vileneſſe, and ſo much purity; for nothing is more precious than God, nothing more vile than dirt. The ſecond no leſſe wonderfull: for by the ear of man it was never heard, nor by the heart of man ever conceived, that a Virgin ſhould bring forth, and become a Mother, and that there ſhould be a Mother that ſhould yet remain a Virgin. The third is

inferiour

inferiour to both first and second, but not less strange, that mans heart should have power to believe this.

Q. *How many several wayes since the beginning of the world hath God brought forth man?*

A Four wayes, according to *Anselm*, which are these: 1. A man without the help of either man or woman; as *Adam*. 2. A woman out of man, without the help of woman, as *Eve*. 3. By both man and woman, according to the common course of Nature. 4. Of woman without man, as *Christ*.

Q. *By the conjectures of the learned, for how many thousand years from the Creation was the world ordained to continue?*

A. Six thousand years, because that as in six dayes the World and all that therein is, was created, and so God rested the seventh: so thereupon it is probably collected, that in 6000. years. which are but as six dayes in Gods Account, it shall again be dissolved: after which shall follow an everlasting Sabbath of rest. Of this Opinion were many of the Fathers, and other most modern Writers; as that there should be two thousand years before the Law, and two thousand years under the Law, and two thousand years under the Gospel.

Q. *But*

Q. *But of this what ſhall I determine?*

A. Let this Doctrine then ſuffice thee, and all other good Chriſtians, that we are religiouſly to expect the end of the World, and the coming of Chriſt, and ſo dayly expecting prepare our ſelves thereafter, but not curiouſly to pry into thoſe hidden and unrevealed ſecrets, not imparted to men or Angels.

Q. *Why, almoſt among all Nations, is the Name of God expreſſed in four Letters?*

A. The Learned do agree that this is done partly from the intimation of the Hebrews, but more eſpecially from the meere Providence of God, which otherwiſe could not be: as among the Latines, it is *Deus*; the Ægyptians, *Theut*; the Perſians, *Syro*; the Hebrews, *Adoni*; the Greeks, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to ſignifie, that as his Name conſiſts in four Letters, ſo his Mercy hath a relation thereunto; in that he will have his Elect gathered unto him from out of the four quarters of the World.

Q. *What are thoſe things that cannot be defined?*

A. The School-men do affirm, God, for his exceeding formoſity and beauty; Sin, for its exceeding deformity and loathſomneſs: the

the first matter for the exceeding informity and inexistency,

Q. *What number is the most vital among Men?*

A. Eight; because eight souls were onely preserved in the Ark, and eight only in the Scripture mentioned to be raised from death to life.

Q. *Since* Adam *and* Methusalem *lived* 900 *and odde years, why did God never suffer any to accomplish* 1000?

A. The most of the learned are of Opinion, that this it not without some deep Mystery; and which may be, partly because a thousand yeares hath a Type of perfection; God never suffered any to fulfil it, to shew, that there is no absolute perfection in this World.

Q. *What is Man, and his perfection, in this world?*

A. Man, in this World, as it were the Compendium or Epitome of all Creatures; for several Creatures live in several Elements, as Water-Fowles and Fishes in the Water: Birds in the Ayre, Beasts upon the Earth: but Man enjoyes all these; with his head he looks up to Heaven, with his minde he looks into Heaven, and with his Feet he walks upon the Earth, his Arms keep the

Ayre

Ayre, as the Birds flye; with his eyes he contemplateth Heaven and Earth, and all ſublunary things: he hath an eſſence as other bodies, produceth his ſeed as Plants, his bones like ſtones, his blood like the Springs in the Channels of the Earth, his Hair like the Graſs, the Ornament of the Earth, *&c.* He lives as a Plant, flouriſheth as a Tree; for a Man is as a Tree turned upward, his feet are like the Boughes, his Head like the Root, his Body like the Trunk. Beſides, ſome Creatures *are* onely, as *Stars*; ſome *are*, and *live*, as *Plants*; ſome *are*, *live*, and have *Senſe*, as Beaſts; ſome *Underſtanding*, as Angels; all theſe concurre in Man; *Eſt*, *vivit*, *ſentit*, *intelligit*.

Q. *What three things are thoſe, that he which often remembers ſhall ſeldom do amiſs?*

A. That above there is an Ear, that heareth all; an Eye, that beholds all; a Book, wherein all our offences are written.

Q. *Whereunto may likewiſe be annexed a ſecond* Memento, *and not inferiour to the firſt, being Saint* Anſelms *obſervation upon the laſt day?*

A. Where at thy right hand ſhall thy ſins be accuſing.

At thy left hand, infinite Devils expecting.

Under

Under thee the furnace of Hell burning.
Above thee an angry Judge.
Within thee thy conscience tormenting.
Without, the world flaming.
Where onely the just shall be saved.
Whence to fly it shall be impossible.
To continue still, intollerable.

Therefore while time is, prevent that that in time will be: for as one saith, If it be not prevented, it will be repented.

Q. *Who was he that never laughed, but sometimes wept, as we read in the Scriptures?*

A. Christ, of whom we reade that he three times wept.

1. When *Lazarus* was dead.
2. Over *Jerusalem*.
3. Upon the Crosse, when he delivered up his Spirit with cryes and tears.

Q. *There be four duties we chiefly owe, and among all other are especially bound to pay: and which be they?*

A. Debemus { *Deo timorem.* / *Patriæ amorem.* / *Parentibus honorem.* / *Proximo favorem.*

To { God, fear. / Our Country, love. / Our Parents, honour. / Our Neighbour, favour.

A Rule.

A Rule for our life.

So { Learn, / Live, } as if { Thou shouldest live always. / Thou shouldest die to morrow.

Suspice cœlum, despice mundum, respice finem.

Look up to Heaven, despise the world, respect thine end.

Q. *There are three especially unhappy in the Law of the Lord, and who are those?*

A. 1. He that knowes and teacheth not.

2. He that teacheth, and doth not.

3. He that is ignorant, and yet learneth not.

Q. *Whether was there any writing before the Flood? and if, how preserved, notwithstanding the Deluge after it?*

A. It is answered: We have no writing before the flood: yet St. *Jude* doth somewhat insinuate of the writing of *Henoch*; and *Josephus* and others write, that he erected two Pillars, the one of brick, and the other of stone, wherein he wrote of the two-fold destruction of the world, the one by water, and the other by fire; which by tradition was preserved to the dayes of the Apostles.

Q. *What was the sentence, according to the opinions of the Learned, that Christ wrote with*

with his finger in the dust of the pavement of the Temple?

A. Some think it was the same that he spake; *He that is innocent let him throw the first stone at her*: Others think it was this; *Festucam in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beam in thine own.

Q. *What book did* Samuel *write besides those two in Scripture that bear his name?*

A, A Book of the Office and Institution of a King.

Q. *What Books did* Solomon *write, besides those extant in Canonical Writ?*

A. Solomon wrote three thousand Parables, and five thousand Songs, besides that *ingens opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the Babylonians at the destruction of the Temple.

Q. *Whether did God create hurtful creature., as Scorpions, and such like?*

A. It is answered, there are some that seem evil unto us, which yet are not simply evil of themselves; for no substance is simply evil of it self: and the Scripture teacheth us, that Serpents were created among other Creatures; but God propoundeth that all were good: but that some Creature

tures are now hateful to Man, that is not to be attributed to the first Creation, but to the second, after the lapse or fall of Man; who if he had persisted in his duty to God, no Creature should have been offensive unto him, but over them he should have born a willing subjection. For God made nothing evil; neither doth he make sickness, barrenness, lameness, or the like: but they rather have deficient then efficient causes: as the want of health, his good Creature, is the cause of sickness; the withdrawing of Light, the interposition of darkness; and so the like.

Q. *What name was that among the Jewes so highly reverenced, that it was onely lawful for the Priests to name it, and that but at the solemn Festivals?*

A. The name *Jehovah*, a word consisting but of 7 Letters, and yet all the 5 Vowels, according to this Verse:

Quinque simul junctis constat vocalibus una
Dictio, & est magno majus in orbe nihil.

Five Vowels joyn'd together make a name
In Heaven, or Earth, none greater then the
same.

Q. *What among other are held to be things of great difficulty in Scripture to believe, and the greatest opposition to sense to conceive?*

A. Some think the Creation of the World
being

being made of nothing: some, the conservation thereof, and all creatures therein; some the Incarnation of the Son of God: others the resurrection of the flesh. Besides these, there are some that think *Noahs* Ark, and the union and preservation of so many divers creatures in it, so many mouthes fed, ordered, and at last safely delivered out.

Q. *In how many Chapters and verses doth the Canon of the old Testament consist?*

A. In 777. Likewise the Jewish Rabbines have collected to be in the Books of the Law verses 5845. In the Prophets 9294. In *Haggai*, 8064. In the Books of Apocrypha, chap. 173. In the New Testament, chap. 260. *Malachy*, which is the last of the Prophets, stands as the porch between the Old and New Testament; whereat (as *Tertullian* saith) *Judaism* ends, and *Christianity* begins.

Q. *Where was God before he made the world?*

A. St. *Austine* noteth this as vain a curiosity to inquire, as it is to demand what he did before he made the same; and yet to give the curious some satisfaction, to the first he answers; That God dwelt in himself, by himself, and was God to himself. And for the second, He was not idle, in that he chose us before the world, and proposed in himself the

the Creation of all things. But he that will further buſie himſelf to pry into this Ark, how all things could be made by his Word; when God made choice of a remnant, and rejected the greateſt part, and the like; let ſuch queſtions, ſay we, amaze the curious, and humble the wiſe; and let it be thought a ſin in us to have a tongue to ſpeak, or a heart to think, where the Spirit of God had not a pen to write; and let ſuch be anſwered, as St. *Auſtine* anſwered one curious in ſuch queſtions: That he ordained a Hell for ſuch kind of inquirers. And as *Euclid* the Philoſopher anſwered one ſo demanding; What thou askeſt (quoth he) I am ignorant of, but this I know, God is angry with ſuch kind of inquirers.

Q. *There is a thing which is the Temple it ſelf, the Altar, the Prieſt, he to whom it was offered, he that was offered: and who was that?*

A. A ſtrange collection, propoſed and reſolved by them that have ſweat in the travail of the Scripture, and verified of him of whom all the Prophets bear witneſs, that is, Chriſt. For in a Sacrifice four things are to be conſidered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered; which all have their concurrence in him.

Q. *Whether*

Q. *Whether did the Croſs bear Chriſt, or Chriſt bear the Croſs?*

A. It doth both, and both at once, and in bearing him it bore all our iniquities: and therefore as a Father prayed, ſo I deſire that he may be wholly faſtned in my heart that was wholly faſtned on the Croſſe for me, of which thus, further.

Inter carnifices ſancto pendente latrone,
Par eſt pœna trium ſed diſpar cauſa duorum:
Hi mundo ſunt quippe rei pro crimine multo:
Huic reus eſt mundus ſalvatus ſanguine juſti

Between two thieves the juſt condemn'd to dye
Did hang, where all like puniſhment did trie,
Though for a cauſe unlike they doth death tri'd;
For ſinnes i'th world, he for the worlds ſins dy'd.

Of which one thus wittily adds, that if ever goodneſs was in the midſt of evil, then it was.

Q. *What were the two Thieves names?*

A. Deſmas, and *Jeſmas*:

Jeſmas damnatur, Deſmas ad aſtra levatur?

Q. *What were the firſt and laſt words that Chriſt ſpake in this world?*

A. The firſt was *fiat*, *Let there be:* and after he added, *Increaſe and multiply*: the laſt words were, *Father, into thy hands I commend my Spirit.*

Q. *Whether is it more neceſſary, that Chriſt ſhould*

should be in Heaven, or in the Sacrament, as the Papists would have him?

A. In Heaven: witnesse Christ himself, when he saith, *It is expedient that I go away from you; for unlesse I go, the Comforter will not come.*

Q. *What wicked man was that, that for a most vile price sold to others what he had not in his power, and yet what was more precious then all the world?*

A. Judas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a thief, that he burst being a Traytor, &c.

Q. *A certain godly man required a gift from a wicked man, a gift that was more excellent then all the world, and yet he gave it: and what was that?*

A. Joseph of *Arimathea*, when he begged of *Pilate* Christs body.

Q. *What part of the body of man doth God chiefly require for his service?*

A. The Heart, that inward Triangle of love; the which he calls for, in these words, *My son give me thy heart:* and in another place, *This people honour me with their mouths, but their hearts are far from me.* To which purpose is here annexed a Fable of a certain Hermit, that in his devotion besought God,

that

that he might know what worſhip he requi-red chiefly: who was anſwered by the Oracle in theſe words,

Da mediam Lunam, Solem, ſimul, & Canis iram;

Give the half Moon, the Sun, and the anger of the Dog.

He good old man hearing this *ænigma*, began to be perplex'd to think of thoſe impoſſibilities, as how he ſhould be able to pull the Moon from the Sky, though the loweſt of all the Planets, yet too high for his reach or capacity, much leſs the Sun in a higher Sphear, and more difficult, until it was thus explained to him.

Give { *The half Moon,* / *The Sun,* / *The Dogs anger* } that is { C. / O. / R. }

And that is the heart, a gift that God requires.

Q. *Into how many faiths is the World divided?*

A. The World is divided into four parts, and four Religions poſſeſs the ſame, and with much diverſitie in every one; ſo as the ſaying is, how many heads, ſo many opinions; which four are, *Judaiſme*, *Chriſtianitie*, *Mahometiſme*, and *Paganiſme*. Therefore it was the

the good Counsel of *Vincentius*, where he said; We are not to sway Religion to what fancy we would have her, but we must be swayed by her whither she leads us; whereupon we conclude it unadvisedly spoken by an Emperour, who walking in his Garden, answered one that had endeavoured to root out many Sects out of his Land, that their diversitie delighted him, as the diversity of his flowers, to look upon; and that seeing every man made a Religion to his humour, there would as soon be an unity therein, as a truce between the Wind and the Sea.

Q. *To what is an Hypocrite most fitly compared?*

A, To a Candle, that carries a fair Light or shew to others, but wastes its self for his vain glory to the socket: Besides, every Hypocrite is said to have the voice of *Jacob*, but the hands of *Esau*.

Q. *What was the difference between* Cain *and* Abels *sacrifice?*

A. Thus much, as hath been observed by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo;
My fat to holy use i'le give,
And not my lean: they still shall live.

But every Hypocrite saith thus, with *Cain*,
Sacrificabo macrum, nec dabo pingue sacrum.

My

My lean ſhall to the Altar fly,
And not my fat that ought to dye.

Q. *Whether were the heathen gods or heathen men more ancient?*

A. Certainly the men that made the gods.

Q. *In what place was it that the voyce of one creature pierced all the ears of the world?*

A. In *Noahs* Arke.

Q. *By what precept was it, that* Philip *King of* Macedon *became ſomething humbled in his thoughts, after his victories, when nothing elſe could admoniſh him?*

A. By the wiſe counſel of one of his Captains, who noting his ambition bad him meaſure his own ſhadow, and he ſhould find it no longer than it was before.

Q. *By what means came* Seſoſtris, *a King of the* Aegyptians, *ſomewhat to pull down the ambitious plumes of vanity and pride?*

A. This King *Seſoſtris*, as Stories mention, having conquered divers Kingdoms, and led captive their Kings, vaſſalled four of them to the ſervice of his Horſes, to draw his Chariot: where, ever as the wheel turned, one of them looking back, and moſt earneſtly noted it: inſomuch that *Seſoſtris* perceiving it, demanded his reaſon therefore, who told him, that thereby he obſerved the muta-

bility of Fortune, in the present subjecting and sudden advancing of first the one part, and then the other, how the highest came presently to be lowest, and the lowest part presently to be highest; and all without intermission or stay. Hereupon *Sesostris* remembring himself, and pondering his saying, presently unyoked his Kings, and would no more be so drawn.

Q. *How became the tyrant* Hiero *somewhat to contemplate of the Majesty of God?*

A. Upon his command to *Simonides*, the wise Poet, to discourse what God was, when he required, first for respite one day; after that, two days; after that, four days: whereupon *Hiero* wondring why he took such pause, required his reason: he told him the more he entered into consideration thereof to instruct his inability, the more unable he found himself to direct another, or to conceive aright what God was himself. As likewise it is storied of a Scholar of St. *Austines*, that came to him to be instructed in some points of Divinity, to whom the Father gave this lesson to learn perfectly; and then to repair to him for another; *I said I will look to my ways, that I offend not with my tongue.* Which this Disciple having received, departed from him, and returned no more

more in 19. years: and being asked by this M. why he came not again in ſo long time, he told him the leſſon was ſo hard, he had not well learned it, although ſo long ſtudied it: and all this, to ſhew the infinite depth of God and his Myſteries, which like veins of ſilver, the deeper they are ſearched into, the richer they are found.

Q. *Who are thoſe that cannot, will not, may not, do not rightly underſtand?*

A. There are certain, that neither underſtand God, nor can underſtand him, and thoſe are dead men.

2. There are others that may underſtand, but care not, and they are wicked men.

3. There are another ſort that deſire to underſtand, but cannot, and thoſe are fools.

4. There are a fourth ſort that do both underſtand and make uſe, and theſe are godly.

And therefore it is the wiſe ſaying of a Father who asked this queſtion, Art thou a Chriſtian? then it behoves thee to contemn that that ſeems to be, and is not, and to embrace that that ſeems not to be, and yet is.

Q. *One asked a King of the Ægyptians, what was the moſt delightful thing in the world?* And he anſwered:

A. The Light, which diſtinguiſheth all

colours, creatures, and beauties in the world, and is it ſelf the moſt goodly comfort and object of that moſt excellent ſenſe the Eye: and therefore, as one ſaith; When thou beholdeſt the light of Heaven, that firſt and bleſſed Creature of Gods hand, that in a minute tranſfuſeth it ſelf throughout all this lower Region, think on the teſtimony of St. *John*, that God is Light, eſſentiall Lightneſs, in whom there is no darkneſs.

Q. *What day was that, that the like was never before, nor never ſhall be hereafter?*

A. When *Joſhua* prayed in the midſt of the battel, ſo that the Sun ſtood at a ſtay, and haſtened not towards his Weſtern period, ſo long, that, as *Juſtin Martyr* ſaith, it made the day 36. houres long. And yet ſome write, that three houres it ſtood ſtill in the dayes of King *Hen.* 5. till the Earl of *Ormond* in *Ireland*, with his ſmall Company overcame *Amore Arſkur*, and others, with their terrible Armies.

Q. *Of what wood was the Temple of* Solomon *built, dedicated, and conſecrated unto God?*

A. Of Cedars. hf Sichem wood, and that by the Command of God himſelf; and ſome reaſon thereof may be this: 1. For, that the Cedar tree is alwayes green, odorous

rous and ſweet, neither will it bend, but ſupport it ſelf upright with its own ſtrength. 2. For that it is truly verified of it that is ſpoken of the *Iriſh* wood, that neither worms nor moaths breed in it, nor live near unto it. 3. For that it is neither maſſie nor ponderous to load or oppreſſe the Walls, but ſtrong and light.

Q. *Of what wood was the Croſſe of Chriſt made, and whether of one intire tree, or of ſeveral kinds of woods?*

A. The Croſſe of Chriſt, as we have it by tradition, was made of three divers ſorts of woods, which was Cypreſſe, Pine, and Cedar, all ſignificant, and not without their myſtery: the Cypreſſe being an Embleme of diſſolution and death; for being cut or wounded, it withers and waſtes away; The Cedar of immortality, becauſe it withſtands the Conſumption and waſtes of time to a dateleſſe perpetuity; the Pine, a navigable wood that floats upon the waters, and therefore the moſt uſeful for ſhips, to ſignifie that death ſhould have no more power, nay leſs, to overwhelme him than the Pine is ſubject unto drowning by the violence of the waters.

Q. *What is thought to be the occaſion that Chriſt curſed the fig-tree being barren, ſince*

it was neither a reaſonable creature, nor diſpoſed of its own ſeaſons, and ſpecially being not then the time of bearing?

A. This is thought not to be without many deep Myſteries; one whereof eſpecially is conceived, to note out the hatefulneſſe of Hypocriſie, that ſeems to flouriſh with diſplayed leaves of vanity and oſtentation, but wants the true fruit of faith, which are good works and charity.

Q. *Why was the ſame tree in Paradiſe, (without doubt good, and very good; for all that God created was very good) forbidden* Adam *to taſte?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expoſtulating the caſe with himſelf: If it be good, why may not I touch it? if it be evill, what doth it in Paradiſe? But to this St. *Auſtine*, and divers of the Fathers anſwer, That the command of God, in that, was rather for the tryal of his obedience, than for any other danger that would have grown to *Adam* by eating thereof.

Q. *What tree was that, that the ſame day ſprang up and periſhed?*

A. Jonas Gourd.

Q. *What trees in the Scripture are eſpecially called the trees of God?*

A. It

A. It is thought to be thoſe that grow forth of their own accord, as the Fir-trees, the Cedar, and the wild Olive-tree.

Q. *Is there a diſtinction of Sexes amongſt trees?*

A. Pliny, a moſt certain Author, attributes both Sexes and Wedlock unto Trees: and firſt he inſtanceth upon the Palm-tree; the love between whom is ſuch, that if the female be far diſ-joyned from the maſculine, it becomes barren and without fruit: if the male have his boughs broken by any accident, the female becomes deſolate, and droops like a VVidow.

Q. *What part in trees is the moſt ſtrong?*

A. Thoſe that grow and ſhoot towards the North.

Q. *What tree is that that is moſt flouriſhing in the Branches, but moſt comfortable in the Fruit?*

A. The Vine.

Q. *By what fitneſs or ſympathy is the* Vine *taken to be the embleme of the wife.*

A. As the Vine on the ſides of the houſe, being neither ſo high as the top, nor ſo low as the bottome, is an ornament to the houſe; ſo the Wife, placed in the middle condition, neither as the head, nor as the foot, but by the ſide as a fellow, for they are fellows,

that walk ſide by ſide; is an ornament to the Husband. And as the Vine yeelds the faireſt ſhade of any tree to ſit under, ſo muſt the Wife be the ſhade and delight of her Husband. And as there is no tree more ſenſible of wrong then the Vine, for cut it, and it will weep and bleed to death; ſo muſt the VVife, at any juſt reproof, be as tender and ſenſible as the Vine of cutting; and as the ſmell of the leaves of the Vine in the ſummer drive away all noyſome beaſts and Serpents, ſo muſt the thoughts of a Husband drive away in the VVife all evil provocations and harmfull intention; and as the Vine being but a weak tree, hath the wall, or the Elme to ſupport it; ſo muſt the Wife, the weaker Sex, be ſupported by the Husband, the ſtronger, &c. And as concerning both, thus further the Poet.

The fruitful Vine and vertuous Wife are both
for mans delight,
For ſhade and comfort in the day, and ſolace
in the night.
To good ends both of them were made, and ſo
they both are ſtill,
But oftentimes they are abus'd unto moſt dange-
rous ill.
And then we find it ſo fall out, that theſe two
weaker things,

Doe

Do overcome the ſtrong, the wiſe, the greateſt even of Kings.

Q. *Of the apples of Paradiſe, or* Adams *apples, what is related of them?*

A. That thoſe apples ſo called, are of exceeding ſweetneſs, when they come to their full maturity and ripeneſs, and are called of ſome *Muſi*, or Musk-Apples; and it is thus obſerved, that what part ſoever of them you cut, there appears a Crucifix in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden tree of the knowledge of good and evil was of that likeneſs.

Q. *What apple or fruit was it that* Adam *in eating drew ſin and death upon himſelf and his whole poſterity?*

A. It is uncertain and cannot rightly be known, for the Scripture mentions it not: yet ſome Writers, to ſatisfie the curious, thus bring their arguments; ſome think it was a Perſian apple, and that at this day grows in the Eaſt where Paradiſe was ſituate; ſome think it was a golden apple that was ſweet to taſte, and delightful to behold: ſome think it was a Cherry, ſome a Pear; but all theſe are uncertain: but this is certain,

Adam primus homo, damnabat ſæcula pomo.

Q. *How many ribs hath every man or woman?*

A. This queſtion hath bred ſome controverſie among the learned: for there are that affirm, ever ſince the creation of the Woman, that *Adam* loſt a rib from his ſide, the man hath one rib leſſe than the woman, and leſſe than he had at firſt. Now there are, of the other ſide, that affirme, and that truly, that there are in either ſide of either ſex, as well of the man as of the woman, 12 ribs; for that rib which *Eve* was formed of, was peculiarly made by God to that purpoſe: neither was it a bare bone, but had fleſh likewiſe. And therefore, ſince from Earth, and the ſlime of the Earth, and from a bone from that Earth, all poſterities are deſcended, though ſome be rich, and ſome be poor; ſome be noble, and ſome be baſe; yet they are all but one metal and deſcent, as to that purpoſe followeth:

Aurea nobilitas luteam ſi veſtiat ollam,
Non ideo ſequitur, hanc minus eſſe lutum.
If golden titles gild an earthen Pot,
That it's leſſe earth for that, it follows not.

And concerning the pride of clothing, this admoniſheth us, that they ſhould not be abuſed to that exceſſe, but rather for our humiliation, the ſad remembrancers of the fall

of

of Man: for *Adam* in his innocency wore no clothing.

Pellitus nunc es, fueras sine vestibus ante,
Nudus eras purus, crimen amictus habes.

Q. *What seed of all other is the least, yet, bringeth forth the greatest tree?*

A. Christ himself expresseth this of the Mustard-seed, of which is reported in some Countries to be trees of such bigness, that they yield a shadow to sit under.

Q. *What kind of men are most rare in the Kingdom of Heaven?*

A. Some say, Hypocrites: for when Christ threatens destruction to the wicked, he saith, Their portion shall be with Hypocrites. Some say, Usurers. But the Germans proverb saith, Princes; which are as rare in Heaven as Venison in a poor mans kitchin: but this is always to be understood of wicked and irreligious Princes.

Q. *Who are those that are called the Sons of thunder?*

A. Saint *James*, and Saint *John*, the Apostles; and the reason of this attribute is, for that they affright the wicked, rouze up the sloathful, drawing all to an admiration of their highness: from whence it is, as Saint *Bede* writes of Saint *John*, that Son of Thunder, that he thundred so high, that if he had

thundred

hundred a little higher, all the world could hardly have comprehended him.

Q. *Who were those that found not a Physitian to cure them being living, but to raise them being dead?*

A. *Christ*, *Lazarus*, the Daughter of *Jairus*, the Widows son, *Eutychus*, *Doreas*, *and others:*

Q. *Who were those that once lived on the earth, and never dyed?*

A. *Henoch* and *Elias.*

Q. *who was he that died, and was never born?*

A. *Adam.*

Q. *Who was he that was but once born, and dyed twice?*

A. *Lazarus.*

Q. *Who was he that spake after death?*

A. *Abraham* to the rich Glutton.

Q. *Who and how many were those that had their names foretold, and spoken of before they were born?*

A. *Ishmael*, *Isaac*, *Josias*, *Cyrus*, and *John* the Baptist.

Q. *Who was he that propheſied before he was born?*

A. *John Baptist* in the womb of his mother: of whom St. *Austine* saith, that having not yet seen the Heaven, nor the Earth, yet he knew the Lord of both.

Q. *What*

Q. What iſſue was that which was elder then his Mother?

A. Chriſt: to which purpoſe the Poet thus wittily followeth it:

Behold, the Father is the Daughters Son,
The Bird that built the neſt is hatcht therein:
The old of time, an hour hath not out-run,
Eternal life to live doth now begin, &c.

Q. Who was he that ſeeking his fathers Aſſes, found a Kingdom?

A. Saul.

Q. Whether of the two companions, the ſoul or the body, have the greater hand in ſins, and why for the ſin of the one they ſhould be both together joyntly puniſhed?

A. It is thus anſwered by a Similitude: A maſter of a Family committeth his Orchard to two Keapers, of the which the one is lame, and the other blinde: where the Cripple that had his eye-ſight, ſpies out certain golden Apples hanging upon a Tree, delightful to his ſight, and contentive to his taſte, if he might but obtain them: he not able to plucke them, relates to his fellow how pleaſant the fruit ſeems to him that he looks upon with his eyes, and how willingly he would taſte, if he had but legges to bear him to them: To whom the blinde anſwets, And I would not ſticke to pull the Apples,

Apples, if I had but thy eyes to ſee them; and ſo at laſt between this debate they agree, that he that had his eyes ſhould ride upon the others ſhoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and having eaten, the Maſter of the Orchard enters, and finds his damage, inquires by whom it was done, and they both confeſſe their act and furtherance, how the one uſed his feet, and the other his eyes, and ſo they did it between them. The Maſter finding it ſo, puniſhed both with one equal puniſhment, as they had both deſerved. After which example, doth this moſt wiſe Governour exempt neither body nor ſoul, becauſe they both lend their furtherance to ſin: and being thus both guilty, thus he puniſheth them both inſeparably for ever.

Q. *But why ſhould Eternity puniſh that which is committed in time, and oftentimes but a ſhort time?*

A. Firſt, becauſe the ſin, though it be committed in time, is againſt an infinite Majeſty. Secondly, becauſe God judges according to the wilfull inclination of a ſinner, that would ſin eternally, if he might live eternally: and to this indefatigable bent of wickedneſſe, God anſwers him with everlaſting

laſting puniſhments: for as a Father ſaith, *Peccat homo in ſuo æterno, punit Deus in ſuo æterno:* Mans ſins in his eternity, and God puniſheth in his eternity.

Q. *What knowledge is required in a Chriſtian?*

A. There is a two-fold knowledge, *Viæ & Patriæ:* The firſt is of this life, where he that knows moſt, knows but in part: The other is of our Country, Heaven, wherein we ſhall know, even as we are known, 1 *Cor.* 13. 12.

Q. *Whether do fools bring more profit to wiſe men, or wiſe men to fools?*

A. Cato ſaith, that fools bring more profit to wiſe men, becauſe wiſe men ſeeing their folly, they endeavour to avoid it: whereas fools, on the contrary, make no uſe of the wiſedome of the wiſe, by reaſon of their folly.

Q. *Wherefore do Serpents, ſince they hate all mankind yet chiefly bend their forces againſt women?*

A. By reaſon of the perpetual enmity put by God between the woman and the Serpent, and the ſeed of the woman, and the ſeed of the Serpent. Of which one thus writes concerning the bleſſed ſeed of the Woman, that broke this curſed head of the Serpent.

Qui

Qu a d tr fu ſtr
os nguis irus iſti de nere avit:
H Sa m Chr vul l

And as another to the like effect:
Anguis peccatum & mortẽ generavit in horto:
Sanguis juſtitiam & vitam reparavit in ara.

1.

Where the dire Serpent brought in
wounds and death:
CHRIST by his bloud hath heal'd,
reſtor'd our breath.

2.

Both Sin and Death, to our exceeding loſſe,
The Serpent gave in Garden to mankind:
But *Chriſt* reſtor'd again upon the Croſſe:
Juſtice and life, whereby we ranſome find.
And as another, to that purpoſe,
Solvit pendendo, quod Adam *commiſit edendo.*

Q. *How is death proved to be nothing to us?*

A. Thus: when death is, then we are not: and when we are, then death is not, and therefore death is nothing to us.

Q. *How is our life proved to be ſomething almoſt depending upon nothing?*

A. Thus: the years that are paſt, are gone, and thoſe we have not; the future we are not certain of, and therefore boaſt not of: the

the time preſent is but a moment, and that is the brittle threed it depends upon. And therefore to this I add, with a Father, Happy is he, that in this his ſhort minute layes hold upon Chriſts mercies, and even whilſt it is called to day, and he may be found that bore all our infirmities upon his Croſſe. O Lord, ſaith St. *Bernard*, I may walk about the Heaven, and the Earth, the Sea, and the dry Land, but I ſhall find thee no where ſo ſoon as on the Croſſe: there thou feedeſt, there thou ſleepeſt, &c. And as he further addeth, ſo may every ſinner in this kind, concerning his unworthineſſe and his ſins, either to ſeek or find him.

Non ſum læta ſeges, lolium ſum triſte: ſed oro
Me tamen in meſſem collige Chriſte tuam.

Engliſhed,

No fruitful field am I, no bleſſed Whear,
But curſed Cock'e, to weed out, not eat:
Yet though I am this caſt-out, loſt and ſold
To ſin, yet Lord, reduce me to that Fold.

Q. *What is the careleſs liver compared unto, and moſt fitly?*

A. To him that ſees his face in a glaſs, goes away, and either forgets his deformity, or cares not to amend it.

A Good and ſhort rule to meditate.

Quid ſis, quid fueris, quid eris, ſemper mediteris

Alwayes

Alwayes meditate what thou art, what thou waſt, what thou ſhalt be.

The young mans queſtion to the old man concerning life, and what it is to live.

Dic venerande ſenex, humanum vivere quid ſit?

The old man anſwereth:

Principium vitæ dolor eſt, dolor exitus ingens,
Sic medium dolor eſt, vivere quis cupiat?

Engliſh,

The beginning of mans life is grief and miſery, the end of it grief and miſery, and the middle nothing but grief and miſery, which conjoynes both the middle and end, and makes one compleat maſs of ſorrow and all: of which we may ſay as one ſaith:

What joy to live on earth is found,
Where grief and cares do ſtill abound?

And therefore the more firmly to fix this Exhortation, again he ſaith, Young men hear me an old man, that being a young man heard old men, and have both by relation and experience found the truth hereof:

Q. *What ſin is that, which by making others contemptible in a mans own eyes, makes his owner contemptible in the eyes of God?*

A. Pride, a ſin ſo much beaten againſt by the learned of all ages, that it is admired how it

it hath preserved a life so flourishing to these times of ours.

A pithy Ænigma whereof, to that purpose, is here fixed.

O —		*Be,*
Mors		*Te,*
Cur	SVPER	*Bis,*
Deus		*Nos,*
Negat		*Bis,*
Vitam		*Nam?*

Englished.

O proud Man,
Death is above thee:
VVhy wilt thou be proud;
Seeing God above us
Denies to the proud
The life above!

Further motions for humility.

If these deject thee not, then consider a little further, with me, whither this life will lead thee, which is to death; and whither will death carry thee but to judgement.

But before we come to speak of the judgement, let us a little consider death.

Mors antrorsum & retrorsum considerata.
Death considered backwards and forwards.

Mors solet innumeris morbis abrumpere vitam
Omnia mors rostro devorat ipsa suo M. O.

Rex

Rex, Princeps, ſapiens ſerv' ſtult', miſer, ægeR,
Sis quicunque velis, pulvis & umbra eri S.

Engliſhed,

The many ſorrows that are heires to breath,
And Twins adjoyn'd to it, are free by death;
With whoſe imperial ſythe, the wiſe, the juſt,
Princes and Kings are all mow'd down to duſt.

Q. *What is there concerning the laſt Judgement?*

Before this Judge, all Judges ſhall appear,
Deſpite their greatneſſe, dignity, or place,
For to be judg'd as they have judged here,
Where fear, nor friendſhip, juſtice ſhall outface.
Excuſes there t' alledge, will be but vain,
As to appeal unto the See of *Rome*;
For there the guilty though he much do fain,
Shall not pervert his juſtice, nor his Doome.
Weigh then, moſt wretched man, thine own eſtate,
How in this judgement thou muſt ſtand upright,
Where ſhall no book be opened to relate,
But even the conſcience ſhall it ſelf indite.

For as Saint *Bernard* ſaith.

Non ſicut amo, non ſicut odio, non ſicut timeo: ſed ſicut invenio, judico.

Which

Which is,

I judge not as I love, I hate, or fear;
But ſentence on the truth of what I hear.

Q. *What ſhall be the laſt words that ſhall be ſpoken in this world?*

A. Come ye bleſſed, go ye curſed, &c.
Aſpera vox ite, ſed vox benedicta, venite;
Ire malis vox eſt apta, venire bonis.

From which bitter word, I pray with St. *Bernard*, Deliver me, O Lord, in that day.

Q. *What are the parts of repentance?*

A. Theſe ſix. *viz.*
- Confeſſion of
- Contrition for
- Deteſtation againſt } ſinne.
- Averſion from
- Converſion to
- Obedience to } God.

Q. *What Language, according to the conjectures of ſome learned, ſhall we ſpeak in the world to come?*

A. The Hebrew, a Language that Chriſt himſelf ſpake in this world, and the moſt ancient and moſt ſacred of all other, being ſpoken by *Adam* and *Eve*, and which was not changed at the confuſion of *Babel*; the next whereto is the Greek, as moſt rich; then the Latine, moſt copious.

Q. *Which of all the Pſalms of* David *is the longeſt, and which the ſhorteſt!*

A The

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 lines, where the meeter ends, to a verse, as the other of two Stanzas.

Q. *Which of all the Psalmes of* David *is the most mournful and compassionate?*

A. The Psalm 77.

Q. *What Psalm is that the wicked, nay the very Devils themselves, according as* Athanasius *writeth, tremble and quake to hear read or recited?*

A. Psalm 68. Let God arise, and see his enemies scattered.

Q. *How many Inns or Lodgings did the Son of God use in this world?*

A. Four: which are these:

Prima domus Christi, fuit alvus virginis almæ,
Altera præsepe, crux tertia, quarta sepulchrum.

Englished:

Our Saviours first house was the Virgins Womb,
Second his Stall, third Crosse, the fourth his Tomb.

Q. *Since many other Birds resort to the dead carcasses, as Crows, Prognosticators of weather, and Vultures that presage death and battel, it remaines to consider why it pleased the wisdom of God only to name the Eagles, as it is in the Text, where the dead carcasses are, thither will the Eagles resort?*

A. It

A. It is anſwered, For that by thoſe he would figure out unto us the condition of the godly; for as the Eagles fly the higheſt of all other Birds, ſo muſt the faithful Chriſtian ſoar up with wings of Contemplation: and though ſometimes they ſtoop to the occaſions of the world, yet their converſation muſt be on high: and as the Eagles are ſaid to be ſharp-ſighted, and can behold the piercing beams of the Sun, ſo muſt the true believer with undazled-eyes behold the Son of righteouſneſs with more reſplendent raies, even the Son that makes the Sun, that makes the day. And as the Eagles are fed with dead carcaſſes, even ſo muſt the faithful Chriſtian feed upon the crucified body of Chriſt.

Q. *What part of the earth was never ſeen but by four kinds of men?*

A. The bottom of *Jordan*, and that when God divided the water: which was done once by *Moſes*, after by *Joſhua*; then by *Elias*, and laſt of all by *Elizeus*.

Q. *Whereupon doth the foundation or baſe of the Earth conſiſt, or upon what doth it rely?*

A. It is a ſecret ſought of all men, unknown of many, and perceived of few; to which yet we anſwer, from the Scripture: That the baſe and huge weight thereof relyes on nothing: and *Job* himſelf teſtifies,

upon

upon no material thing, but is only ſupported by the power of God himſelf.

Q. *What is that that bears all, formes all, nourisheth all, increaſeth all, creates all, buries all, and receives all into her again?*

A. The Earth.

Q. *Whether doth it wax old, or not?*

A. All writers do agree, and one age teſtifieth unto another, that it waxeth old as doth a Garment, or the birth of a woman; and experience it ſelf findes, that both in the fruitfulneſs, the ſtrength and operation of Hearbs, Plants, and vegetables, the defect and decay thereof is dayly ſeen, and the leſſening of the Operation and Vertue moſt ſenſibly perceived, in the languiſhing dolour of many incurable diſeaſes in theſe times.

Q. *Wherefore doe the Jewes break the Glaſſe in which the Bride and Bridegroom drink?*

A. To admoniſh them, that all things are tranſitory and brittle as the Glaſs, and therefore they muſt be moderate in their pleaſures and deſires.

Q. *Wherefore have all Jews a rank ſmell or ſavour?*

A. Some think, becauſe they are of a bad digeſtion; others think, becauſe they uſe not labour, nor exerciſe, but live by Uſury; ſome

some think the wrath of God upon them, the immediate cause; howsoever, they have been a people strangely dispersed over the face of the Earth, slaughtered and tormented in all Countries, *France*, *Spain*, *Portugal*, *Germany* and *England*. Some of their offences were, washing and clipping the Kings Coin, circumcising and stealing of Christian Children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and ranck smell both of their breath and skin. In King *Johns* time they were fined at 1000. Marks a Man, upon penalty of not payment to lose their teeth; an old Jew at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdoms, upon a rumour spread, that they had poysoned all the Wells in those Countries, and where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

Q. *What Country in the world is the most desolate and solitary?*

A. The Country of the *Sodomites*, where Satan won so much ground, that whereas, according to *Strabo's* description, stood thirteen Cities, scituate upon one of the most fruitful soyles in the whole Earth, even a

second *Eden*, or Garden of Paradise, for pleasure and beauty, whence sprung those clustering Grapes from those Vines of *Engeddi* so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe above her fellows; but all with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, nor no other witness of their sometimes being more then the dire smell of Fire and Brimstone, the heavie Justicers of God that destroyed them: and for the Fruit of the Vine that made glad the heart of Man, in them perverted from his true use to sin and drunkennesse, are onely found now Apples of a beauteous appearance, but touch them and they are but ashes, and of a sulphurous savour, an Aire of so poysonous a Vapour above, that (as Historiographers write) stifles the Fowles that flye over it, that they fall down dead, and the Fishes likewise in that dead Sea under it, poysoned as they fall in, or float from the Silver streams of Jordan, that thence empty themselves into the sulphurous Lake.

There are four kinds of men that lay claim to their own and others, but not one rightly, and these are they:

1. The first saith, That which is mine is thine,

thine, and that which is thine is mine: and this is the Idiot.

2. The second saith, That which is mine, is mine, and that which is thine is thine: and this is the indifferent man.

3 The third saith, That which is mine is thine, and that which is thine is thine: and this is the godly man.

4 The fourth saith, that which is thine is mine, and that which is mine is mine own: and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidit unum,
Perdidit ille nihil, Christum qui possidet unum.

Q. *What do we owe unto our neighbour?*
A. Three things: that is to say,

Nostrum { *nosse, posse, velle* } *in* { *consiliis, subsidiis, desideriis!*

To counsel, to assist, to desire his good.

Three things are most precisely necessary for every Christian man, and what are they?

Faith —— { *without which we cannot please* } { *GOD, our neighbour, ourselves.*
A good name
A good conscience.

Of the latter of which one writes,

O vita secura, ubi est conscientia pura!

O life secure, that hath the conscience pure!

Q. Why do young men many times say they are younger then they are, and old men they are elder then they are?

A. This doth youth, that he may seem to preserve the flower of his youth the longer: this doth age, to regain more reverence and authoritie; but either fooliſhly.

Q. He that learns from youth, whom doth he resemble?

A. Him that eats Grapes before they are ripe, and drinks Wine before it be settled.

Q. But whom doth he resemble that drawes hit Precepts from old men?

A. Him that eats ripe Grapes, and drinks old wine; for, *Seniores sunt Saniores; incipientes insipiētes.* And likwise much the more, *Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti etia.* Whose studies were more painful in youth, their pleasures are more perfect in age; for in the largeness of knowledge is the sweetness of life; and therefore neither in youth nor age should we think our selves either too young, or too old to learn, but with the resolution of that Father, say, *Etsi alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning

Learning would I desire, and knowledge crave,
Though I were half sepulchred in my grave.

2.

Hereafter follow certain mixt Philosophicall Questions, more various, and of greater liberty.

Q. Christ bids us be as wise as Serpents: wherein consists the wisedome of Serpents?

A. 1. That in the Spring she casts her old skin, to invest her in a new.

2. That she will defend her head above all things.

3. That she stops her ear at the voice of the charmer.

4. That carrying poyson alwayes in her mouth, she still exposeth it before she drinks: of whom the Poet wittily thus writes,

Ut nulli nocuisse velis, imitare Columbam:
Serpentem, ut possit nemo nocere tibi.

Englished.

That thou no hurt of other men maist take,
Be wise as Serpents, for thine own dear sake:
That against others thou do not offend,
The Doves offenceless nature apprehend.

Q. *Whether may the warmth of Velvet, or Frize be more comfortable? or whether the continued pleasures of great men, or the seldom, yet sometimes pleasures of poor men, be more delectable? or whether great men take more content in their great pleasures, than mean men in their lesser?*

A. The warmth of health to the body is all one; though Velvet have the superiority for ornament, it hath not therein for use: And as for the great pleasures of great men, being daily and common, they are not thought so delectable, as the seldom recreations of the mean, but rarely and desiredly afforded. In mean rags (wholsom, though not costly) the poor may be as much, nay, are (for the most part) more delighted, sleep as soft on their beds of Flocks, as the other on their Pallets of Down: for all content, or dislike, is of our own making: for so good or ill an Artist is Imagination, that it will turn Frize into Velvet, and Velvet into Frize: or as the imagination shall be flattered, so the senses are perswaded, and so it is injoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatcht-patcht Cottage. As the King sometimes in a Poem of his to that purpose wittily complained:

O Sleep, O gentle Sleep, Natures ſoft nurſe
How have I frighted thee ?
That thou no more wilt weigh my eye-lids down,
Nor ſteep my ſenſes in forgetfulneſſe ?
VVhy rather, ſleep, lyeſt thou in ſmokie cribs,
Upon un-eaſie pallets ſtretching thee,
And huſht with buzzing night-flies to thy ſlumber,
Then in the perfum'd chambers of the great,
Under the Canopies of coſtly ſtate:
And lull'd with ſound of ſweeteſt melody ?
O thou dull god, why lyeſt thou with the vile
In loathful cribs, and leav'ſt the Kingly couch:
A Watch-caſe, or a common Larum-bell ?
Wilt thou upon the high and giddy maſt,
Seal up the ſhip-boyes eyes, and rock his braines,
In cradle of the rude imperious ſurge;
And in the viſitation of the winds,
Who takes the ruffian billows by the tops,
Curling their monſtrous heads, and hanging them
With deafing clamor in the ſlippery clouds,
That with the hurley, Death it ſelf awakes ?
Canſt thou, O partial Sleep, give them repoſe,
In a wet ſeaſon in an hour ſo rude,

And in the calmest and most stillest place,
With all appliances and means to boot,
Deny it to a King? then happy lowly down,
Un-easie sits his Robe that wears a Crown.

Q. Why are not riches, in their flight, said to take themselves to the wings of a Cock, or a Hawk, or some other tame Fowl, but to the wings of a Swallow?

A. Because the Cock, and the Hen, and the Hawk, and such like, are domestical creatures; and though sometimes they step aside, yet may often-times again be found; as the Hawk sometimes by her bels, when the Swallow passeth away unrecoverable.

Q. How many, and what Creatures are those that live onely without meat?

A. Four: the Camelion by the Ayr, the Wont or Mole by the Earth, the Sea-herring by the Water, the Salamander by the fire; unto which may be added the Dormouse, which lives partly by sleep.

Q. What is the reason that Herbs that are planted in the Earth by the industry of man, grow up so slowly, and prosper so leisurely, though well manured and excellently applyed every way, when as weeds and such like shoot up hastily of themselves, without either tillage or toyle?

A. It

A. It is anſwered, that the earth is to the one a Step-mother, to the other as a natural Parent; and therefore to thoſe which are her own legitimate and truly, ſhe lends the more nouriſhment, when to the other, but as baſtards, ſhe withdraweth it from them. For the earth is to the weeds, as mans natural corruption to his vices, which ſpring up of themſelves plenteouſly: but vertue and goodneſs by grace and education more ſparingly.

Q. *Why are Cats and Whelps brought forth blinde?*

A. Becauſe that drawing neer to their maturity and ripeneſs, they wound and pierce the matrix with their clawes, whereupon by their Dams they are haſtily and imperfectly caſt out before their time.

Q. *Why doth bloud iſſue afreſh from an old member, or wound, many days before made and dryed up, the Murtherer approaching neer unto it?*

A. Our Naturaliſts obſerve divers naturall cauſes to the effecting of the ſame, which for their uncertainty we meddle not withall; but thus conclude, that Murther ſhall not be concealed or unrevenged: and to that end, the bloud of the ſlaughtered cries for vengeance at the hands of God: which God

so regarding, by that means answers, to approve to man what often seemeth doubtful otherwise, as hath most strangely been manifested.

Q. *Why do the affections of Parents run upward to their Children, and not their Children run downward to them?*

A. Even as the sap in the root of a Tree ascends into the branches thereof, and from the branches returnes not into the root again, but runs out from thence into seed; so Parents love their children, but children so love not their Parents, but their affections run forward to a further procreation: Whereby it comes to passe, that one Father with more willingnesse brings up ten children, then ten Children in his want sustain one Father.

Q. *How is it that there be many more women in the world then men?*

A. Some think, because Women are exempted from the Warres, from the Seas, Imprisonment, and many other troubles and dangers of the land, to be a reason sufficient: so others likewise there are, that think this may be a reason, because in the whole course of Nature, the worst things are ever most plentiful. To which effect *Pliny* tells a Story of a certain Field-Mouse, that every moneth brings

brings forth thirty, when the Elephant, a creature of use and service, is three years in travel with one: And therefore one thus merrily writes of that sex:

If women were as little as they're good,
A Pescod shell would make them Gown and Hood.

Questions of the Earth.

Q. *How many miles is the earth in circuit?*

A. It is uncertain, and cannot rightly be defined: for as the Lord said, Who hath measured the earth? yet the Mathematicians and Astrologians are of opinion that it is four times 5400. miles: but however, in respect of the Heavens, they conclude but a point, where every Starre in the eighth Sphere is esteemed bigger then the whole Circumference thereof; where, if the body of the earth should be placed in the like splendour, it would hardly appear: Yet, as saith a Father, We make of this little so great a matter, so admiring this miserable dust; on which not only we, that are but Dust and Worms, do creep, but also many other Wormes and Beasts besides: and yet this point is divided among mortals into many points, and with fire and sword contended for, and sought: and many are so besotted therewith,

with, that they would exchange for a more of this point, their part in Heaven, could they meet with a chapman.

Q. *Where is the center or middlemoſt part of the earth?*

A. At *Delphos*, as the ancients would have it: to which purpoſe, *Strabo* tells a Story of two Eagles ſent from *Jove*, one from the Eaſt, and another from the Weſt, which met at *Delphos*. Some are of opinion, that it is neer the Mount *Taurus*: *Ptolomeus* thought it under the Equinoctiall: *Strabo* at *Parnaſſus*, a Mountain in *Gracia*: *Plutarch* was likewiſe of that opinion. But moſt of our Eccleſiaſticall Writers have thought *Judea* to be the middle of the earth, and *Jeruſalem* the very point and center; of which opinion was Saint *Hierome*, *Hillarius*, *Lyra*, and others: according to the Pſalm, *God hath wrought ſalvation in the midſt of the earth*, that is, at *Jeruſalem*, by his Paſſion; yet in reſpect of the whole world, there is no place properly the middle, becauſe it is round.

Q. *Wherefore is the world round?*

A. Becauſe that it, and all therein, ſhould not fill the heart of man, being a triangle receptable for the holy Trinity.

Q. *How far is the Eaſt diſtant from the Weſt?*

A. A.

A. A days journey, for the Sunne paſſeth between them every day, going by Aſtronomical computation 900. miles in an hour.

Q. *Whether is the water or the earth the greater?*

A. It is anſwered, the water is bigger than the Earth, the Air bigger than the Water, and the fire bigger then the Air.

Q. *What compariſon is there between the Sun and vertue?*

A. So much, that when as the Sun is at the higheſt, the leſſer ſhadow doth it caſt upon the earth, as the neerer thereto the greater: ſo vertue, the more high and elevate it is, the more it ſhines unſeen, unleſſe to it ſelf, and ſuch as participate in the fruition thereof, as that other, the more unreal and declining, a greater, but a worſer light to the world.

A certain old Doctor of the Church compared the Old Teſtament and the New to the Sun and the Moon; the Old borrowing light from the New, as the Moon from the Sun; the New being wrapped up in the Old, and the Old revealed in the New.

Q. *What is the higheſt of all things?*

A. The Sea is higher than the Earth, the Air higher than the Sea, the Fire higher than

than the Air, the Poles higher than the Fire, God higher than the Poles; higher than God nothing.

Q. *What may the world most fitly be compared unto?*

A. To a deceitful Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity.

Q. *Si fugio sequitur, sed me fugit illa sequentẽ;*
Res Mira & varia est, dic mihi quaso quid est?

English.

If I her follow, she me flyes;
If I her flye, she follows me:
A thing most strange and various 'tis,
I pray you tell what it may be.

A. The Rainbow, which seems to vary in colours according to the variation of the mind of him that beholds it.

Q. *What times are we chiefly to select to our selves, for the ordering of our affairs, and as the most convenient for that purpose?*

A. The Morning and the Evening: in the Morning, to propose what we have to do: in the Evening, to consider what we have done and effected: so that we may husband our time in the early and wise disposal and accomplishment of our affairs. And next,

That We may also have the first of these golden

golden Verses on our side, and the other either frustrated, or not strongly against us, which ensue as followeth.

And first for our early rising in the Morning:

Sanctificat, ditat, sanat quoque surgere mane.

Englished.

To rise betimes hath still been understood
A means t'inrich, make wise, preserve pure blood.

For the second.

Omnia scire putes transacta tempora vitæ,
Vel male, vel temere, vel nihil egit homo.

Englished.

Survey all things, and their swift progresse scan.
Rash, bad, or nothing in them's done by man.

Q. *Whether through the whole year are there more clear or cloudy days?*

A. The dry are more then the rainy: the clear more then the cloudy, according to the Poet:

Si numeres anno soles & nubila tot,
Invenies nitidum sæpius esse diem:

Number the days, the cloudy and the clear,
And thou shalt finde more fair then foul i'th' year.

But

But womens beauties if thou ſo compare,
The greateſt numbers are more foul than fair.

And yet one ſaith:

Who takes a woman foul unto his wife,
Doth penance daily; yet ſins all his life.

Q. *Whether are ſome days to be accounted infortunate or not, as in our Kalendar are ſet down?*

A. They are not: as in the Country-mans Counſellor here enſuing, is further to that purpoſe related. And therefore *Heraclitus*, not without cauſe, blamed *Heſiod*, for his diſtinction of days good and evil, as if he were ignorant that all days were alike. To which purpoſe is here annexed the noble courage and reſolution of *Lucullus* the Captain, who with no leſſe happy event than ripe judgement, being endangered by an enemy, and upon an ominous day, as his Souldiers termed it, likely to have been ſurpriſed, animated them on notwithſtanding to a famous reſcue and victory, with this perſwaſion, that giving the onſet with reſolution, they ſhould change a black day to a white: and the ſucceſs was anſwerable.

Q. *Whether is the cuſtom lawful, or not, that is commonly uſed for the celebration of our birth-days?*

A. The

A. The Heathen in ancient times had this custome in great esteem and reverence, and in some measure we may be imitators of them: but how we should celebrate ours, Saint *Austine* hath given us a Rule, that is, with thankfulnesse and rejoycing in God, that he would have us born to be Temples consecrated to him: the daily rejoycing when we find in our selves a willingnesse and perfection in some measure to go forward and endeavour the end of our Creation, which is the service of God; unto the which end, unlesse we refer our whole care, we shall have small cause of rejoycing, but rather to wish we had never been born. And most of the Fathers are of opinion, that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens we descend a moment to the Pope and *Rome*.

Q. The Pope borrows two Prerogatives from the Apostles, and what are they?

A. Saint *Peters* Keyes, and Saint *Pauls* Sword: that which he cannot enter into by the one, he may inforce by the other. After the example of *Julius* the second, Pope of *Rome*, who leading his Armie along by the River *Tiber*, threw therein his keyes, saying,

When

when Peters *Keyes profit us nothing, then comes out* Pauls *ſword.* And how it is drawn at this time, the world takes notice, as againſt *Veniee, France,* the Duke of *Ferrara,* and in an hurly-burly, unſheathed throughout all *Italy*: the Dog that with ſhut eyes barks againſt all truth.

Q. *Tell me, in the vertue of holy obedienee, what garments were they that preſerved their wearers from the Devil?*

A. The Garments of St. *Francis,* as the Papiſts tell us: as if the Devil could not as well know a Knave in a Friars habit, as in any other.

Q. *What is the reaſon, of all other things, that the Pope chriſtens his Bells, they having many times that preheminence before men?*

A. That the ſound of them might drive Devils out of the Ayr, clear the Skies, chaſe away ſtorms and tempeſts, quench fires, and give ſome comfort to the very dead, and the like.

To which purpoſe heare the Bells ring out their own peal,

Behold my uſes are not ſmall,
That, God to praiſe, Aſſemblies call;
That break the Thunder, wail the Dead,
And cleanſe the Ayr of tempeſts bred;
With fear keep off the Fiends of Hell,
And all by vertue of my knell.

Q. *What the Popes chief ſtile, wherein the number of the Beaſt is reckoned, as in the* 13. *of the* Revelation, *and the laſt verſe, is manifeſted in theſe words*: Here is wiſdom, let him that hath underſtanding count the number of the beaſt, for it is the number of a man, and his number is 666.

A. *VIcar IVS generaL Is DeI In terris.*

Engliſhed,

Gods general Vicar upon Earth.

Thus reckoned.

DCLVVIIIIII.

Q. *What number was the moſt fatall to* Rome?

A. The ſixt number, according to the verſe enſuing:

Sextus Tarquinius, Sextus Nero, Sextus Iſte
(ſcilicet Papa Alexander 6.)
Semper ſub ſextis perdita Roma fuit.

What other names or numbers to her wonne,
In the ſixt ſtill ſhe loſt, was *Rome* undone.

Q. *What inſcription or motto was that (according to the Fiction) which* Martin de Aſello *fixing over his Gate, by reaſon of falſe pointing of the Painter, coſt him his Biſhoprick?*

A. *Porta patens eſto nulli, claudaris honeſto.* Where the Painter miſtaking himſelf, made the point at *Nulli*, and ſo made it, *Gate be open to none, but ſhut out all honeſt men.*

The

The Pope riding that way, before *Martin* had corrected his inscription, taking it for professt knavery, discarded him of his Bishoprick (as it was no wonder) and placed another in his house; who kept the inscription still, but only altered the point, and made it thus: *Porta, patens esto, nulli claudaris honesto.*

Adding thereunto:

Ob unum punctum carnit Martinus Asello.

Gate open to the good, and shut out none,
For one poor point, all is from *Martin* gone.

Q. There is a certain thing that hath not the art of Numeration, neither knowes the order of time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?

A. A Clock, upon which one thus writeth:

Qui nescit quo vita modo volat, audiat horas,
Quam sit vita brevis nos docet ille sonus.

He that would know how minutes steal away,
That peece up hours; that patch out the day;
This trusty watchman, to supply our need,
Proclaims our lives short span in their swift speed.

Q. What are the natures and dispositions of the four Elements?

A. The

A. The Earth is dry, the Water cold, the Ayr moyst, and the Fire hot.

Q. *Which is the highest of those Elements?*

A. The Fire, whose nature is ever to mount upward; and if you turn it downward, it goes out thereupon. Thence proceeds Saint *Chrysostomes* admiration, that the Rayes of the Sun, in Nature hot, in quality glorious, doe shoot downward, so contrary to the fire.

Q. *What fire is that, that somtime follows, and somtimes flyeth away?*

A. Ignis fatuus, or a walking fire, (one whereof keeps his station at this time neer *Windsor*) the pace of which is caused principally by the motion of the Air: for the swifter one runs, the swifter it follows, the motion of the Air enforcing it.

Q. *What thing is that most useful and precious in the world, that produceth another of no use or good at all?*

A. Fire, from whence proceeds smoke, of which *Lipsius* writes.

Ita te tolle ab humo ut abs is à fumo.

Q. *What coals do longest of all other preserve fire?*

A. The coales of Juniper, of which it is reported, that they have kept fire a whole yeâr together, without supplyor going out:

Q. *What*

Q. *What is that which being the heavieſt and hardeſt of all things, yet yields both to the extremitie of fire and water?*

A. A ſtone that Fire melts, that Water wears, that Time conſumes; Time, as the Poet ſaith,

Which cheers the Ploughman with increaſeful Crops,
And waſtes huge ſtones with little water-drops.

Q. *What ſtone of all other is the greateſt wonder?*

A. The flint-ſtone that preſerves fire within it, is a wonderful ſecret and benefit to man.

Q. *What is that which being firſt water, afterwards aſſumeth the form of a ſtone, and ſtill retains it?*

A. The Cryſtal congealed by Froſt.

Q. *What ſtone is it, that yields neither to fire, nor to the hammer?*

A. The Adamant, which as our Naturaliſts obſerve, is diſſolved only by Goats blood: whereupon Saint *Chryſoſtome* writes, Though the heart of a ſinner be more hard than an Adamant, yet will the blood of Chriſt mollifie it:

Q. *Whether have ſtones vegetative, life or no?*

A. This if we doubt, our Pioners and Mineraliſts

Mineraliſts will reſolve us, who find out by experience, that although Minerals be buried deep in the earth. yet through divers veins and channels, ſuck in moyſture and nouriſhment, as do Plants and Trees: and that they do likewiſe increaſe and grow, though in a ſlower progreſſion and degree then other things, is profitable and certain.

Q. *Is there a difference of Prerogative amongſt ſtones?*

A. It is anſwered, There is: For the ſtone in the Altar hath more honour then the ſtone in the ſtreets. For the one is kneeled unto with Devotion, the other trodden on by the feet.

Q. *Which are the moſt precious ſtones for mens uſe?*

A. The two Milſtones of the Mill, of which the one never ſtirs, the other never lyes ſtill.

Q. *What Birds of all other are the moſt gentle, and the moſt innocent?*

A. The Dove for gentleneſs and ſimplicity is commended in Scripture: for the Dove is among Birds, as the Sheep is among Beaſts, from whoſe kind no hurt proceeds to Man, being a ſociable Creature for his ſervice; of whom it is obſerved, that he yields up his life for the ſuſtenance of Man, ſobbing it out with a kind of meekneſs and patience

patience more than any other Creature: and for his uſe, there is nothing unneceſſary for our ſervice in the whole compoſure of him: his fleſh being good for meat, his guts for the ſtrings of inſtruments, his dung to enrich the field, his wool for cloath, ſo nothing ſuperfluous. So likewiſe the Dove, a patient, not an offenſive Creature, without beak or talons of oppreſſion, having no other defence againſt her enemy, the Hawk, and ſuch like, more then the ſwiftneſs of her wing; according to the Poet:

Pelle Columba caret, roſtro non lædit,
Poſſidet innocuas, paraque grana edit.

Her food is grain, her beak doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawk, as it is ſaid, becauſe of his beak.

Odimus Aceipitrẽ quia ſemper vivit in Armis:
We hate the Hawk, and fear him near and far,
Becauſe his beak ſtill threatens to us War.

Q. *Whence proceeds the mourning of the Dove?*

A. For fear of the miſcarrying of her young, which ſhe is ſo fruitful in, that ſhe brings forth every moneth, or at leaſt layes Egges: they joyn their beaks in the way of love, and conceive by billing.

Q. *What Birds of all other are the moſt ravenous?*

A. The Eagle, the King of Birds, of whom it is delivered, that they never dye by old age or ſickneſs, but by Famine, and that by reaſon of the upper part of her beak ſo inclaſping the under, that ſhe cannot open her mouth to receive her food: *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other Birds, do conſume and waſte them away, as do the evil-gotten goods of ſome rich Oppreſſour, not onely themſelves, but together the whole lump, ſome whereof were well or much better gotten. To which purpoſe Saint *Chryſoſtome* ſaith, a few riches evill gotten will not only waſte themſelves, but conſume away thoſe that are well gotten. Of which one writeth; *De bonis male acquiſitis vix gaudet tertius hæres.*

Of piles of wealth, rais'd by unjuſt extortion.
The third Heir ſeldom doth injoy his portion.

Q. Why is the Eagle ſpread in the Emperours Arms?

A. Some think it was ſo given upon a compact between the Emperour of *Germany* and *Conſtantinople*, upon an agreement between them, that the ſucceeders in the *German* Empire, after *Charles* the Great, ſhould be called Emperours of the Weſt, as the Emperours of *Conſtantinople*, Emperours of the

Eaſt; and ſo the head ſhould look both waies, as the verſe ſeems here to confirm it:

Picta biceps Aquila hinc occaſum, hinc aſpicit ortum:
Alter, ait, noſtri eſt Cæſaris, alter erit.

The Eagle ſpred, had this and riper ſcope,
To eye both preſent, and the future hope.

Q. *What Bird is it, that hath the faireſt feathers. but the moſt helliſh voyce of any other?*

A. The Peacock, whom the Poet tearms to be,

Angelus in penna, pede latro, voce Gehenna:
A Bird that hath an Angels plume,
A theeviſh pace, a helliſh tune.

Pliny writes, that the Peacock envying the profit of man, devours her own dung, leſt he ſhould make uſe of it.

Q. *What Birds in the Scripture doth God prefer before wicked men?*

A. The Kite, that knows her time, as doth the Turtle, the Swallow, and the Stork.

Q. *What Birds are moſt perfect Herauldsof the Spring?*

A. The Swallow, and the Cuckoe.

Q. *Is there any thing more of obſervation in the Swallow?*

A. There is; and this is very obſervable of her, the diſcretion ſhe uſes in feeding of her young, when having five in her neſt, ſhe

ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flies not away, as it is reported of her, but is found to lie in her nest as dead, and to revive again with the approaching warmth of the Summer, which some take to be an Embleme of the Resurrection.

Q. *What Bird of all other is the most sweetest in voyce?*

A. The Nightingale, which, as *Pliny* notes, ever sings sweetest notes in the hearing or presence of Man: and the reason is, as the fiction leads us, for that the Cuckoe and the Nightingale, two quiristers of the season, in some ripeness of the Spring, wherein they both take their tunes, which is most chiefly from the middle of *April* to the end of *May*, fell into a controversie of the excellencie of their voyce and note; which dissention grew so far, that it could not be ended without an Umpire; unto which the Ass was chosen, as thought a fit Judge by reason of his long ears, quick hearing, and presence: by whose judgement the Cuckoe was preferred, because her note was easie and plain to his capacity; the Nightingale thus cast, appeals to Man for her censure; and where ever she sees him attentive, there she runs into the

variety of her most excellent Ditties.

Q. *What in times past was the controversie for beauty, or excellency, between the Crow and the Goose?*

The Crow sayes;

Altera me in terris non est fœcundior ales.
In all the earth no Bird then I more white:

The Goose answers:

Tu me plus loqueris, plus ego scribo tamen.
Though less I speak then thou, yet more i'le write

And concerning the Parrot, *Aristotle* was of opinion, that she would speak more and better then she doth, if she drunk but wine.

Q. *Who were those amongst men that attempted to flye like Birds?*

A. Icarus and *Dedalus*: and of late the *Italian* that flew from the top of Saint *Marks* Tower in *Venice*, and did it without hurt: besides, an Enlish-man that offered to undertake to fly over Thames, but afterwards he flew from his purpose, and did it not: and as I have heard since, he is flown over the Sea in a Ship.

Q. *Who are the most merry, most free, the most mad, and the most blessed in the world?*

A. The most merry are Popish Priests, that sing when others weep, both before they dye, and after they are dead.

The most free are Physitians, that are only licenced

licenced to kill without puniſhment, ſo that what is death to others, is gain to them.

The moſt mad are nice Grammarians, that fight about vowels, and for air and ſound, and with as much bi terneſſe as the *Turke* againſt the *Rhodes*.

The fourth are the poor that are bleſſed, to which I incline, though with *Agur* I pray to give me neither poverty nor riches, but contentedneſſe.

Though *Ovid* could ſay concerning their bleſſedneſſe:

Non tamen hæc tanti eſt, pauper ut eſſe velim.
Though bleſſings be for them in ſtore,
To be their heir i'de not be poor.

Q. *Wherefore have Grammarians formed three Genders in Art, ſeeing there are but two in Nature; or why doth not Nature bring forth things of the Neuter gender, as well as of the Maſculine and Feminine?*

A. Let him tell the cauſe of that who can, or if he cannot, let him ſeek out another *Palemon*, that can unty this knot, for my heifer ſhall not plow this.

Q. *What is that which knows not it ſelf to ſpeak, underſtands not a voyce, yet conceals not, but repeats the voyce of him that ſpeaks?*

A. Eccho, the Daughter of the Aire and Tongue, lodging chiefly in hollow caverns, deſarts and floods.

Q. *What may come into thy mind by recording thoſe ſix Muſical vowels?*

VT RE MI FA SOL LA.

A. The cuſtome of Drunkards; for when they drink,

They begin in { Vt, Re, Mi, } and drink { Savingly, Regularly, Marvellouſly.

They hold on in { Fa, Sol, } drinking { Familiarly, Solemnly.

But they alwaies end in La Mi, becauſe the end is Lamentable and Miſerable.

Q. *What creatures are thoſe, ſome living, and ſome dead, but rule all the world?*

A. The Sheepe, the Gooſe, and the Bee; for the Sheep yeelds parchment, the Gooſe quils to write it, and the Bee wax to ſeal it, according to theſe verſes.

The Bee, the Gooſe, the Calf,
do ſo maintain the might
Of Monarchs, Kings, and States,
that wrong ſurprize not right:

The

The Bee brings sealing wax,
The Goose our writing quils:
The Calf his Parchment coat, or skin,
For Deeds, and dead mens Wills.

Q. *What Creatures are those that are both in the Heavens, in the Earth, and Sea?*

A. The Dog, the Serpent, or Dragon, according to the Poet, in once instance.

Latrat in æde Canis, nat in æquore, fulget in astris.

Though more confined creatures more do pine,
The Dog in house, Sea, Sky, doth bark, swim, shine.

Q. *Whether are there more or greater living creatures bred on earth, or in the Sea?*

A. In the Sea, (as all writers testifie and agree upon) and this moreover they add, that there is no creature upon the Earth, that hath not his like in the Seas: and yet there are many in the Sea, that the Earth cannot parallel, nor any other place: and beside, with this good difference, that those creatures that are hurtful on the Earth, in the Waters are not so, as the Snakes, and such like, there they are without their venome, and offenceless.

Q. *What is that which nothing being more*

heavier of it ſelf, yet nothing more moveable; and if you keep it not within bounds, ſevers it ſelf into many particulars, yet after runs into one lump; and being it ſelf unchangeable, changeth and altereth the form and colour of things?

1. Quick-ſilver.

Q. *What Herb is that which preſents the form of a man?*

2. The Root of the Mandrake.

Q. *Whether is it of truth, or not, that is vulgarly reported, that thoſe that dig this Root eſcape not without death?*

A. 3. Nothing more true: it hath of it ſelf a ſoporiferous nature, to procure ſleep (drunk or applyed, even as *Opium*) to death.

Q. *What creature is that which at once brings forth, nouriſheth her young, and goeth with young again?*

4. The Hare, that fearful and purſued creature; of whom according to *Pliny*, the males bring forth as the females; unto which no other creature may compare in fruitfulneſſe but Conies, thoſe cunning Pioners that have undermined and ſubverted Cities; and the mony of Uſury, that no ſooner is begot it ſelf, but it preſently ingenders.

Q. *Among all Beaſts and Birds, which are of beauteous and various colours?*

A. The

A. The the Peacock among Birds is as the Panther among Beaſts; only in this they differ, that whereas the Peacocks deformity is his feet, the Panters is his head.

Q. *What kind of men are they, which being as beaſts themſelves ſit upon beaſts, carry beaſts in their hands, have beaſts running about them, and all to purſue and kill beaſts?*

A. Unlettered Huntſmen; of which Saint *Hierome* further addeth, that *Eſau* was a Hunter, and *Nimrod*, and both wicked men; and that he had ſcarce read in the Scripture of an holy man that was an Hunter: not that he thought it impoſſible to be ſo, as if they were adjuncts not to be ſeparated; nor that they were wicked becauſe they hunted, but that they hunted being wicked men.

But the great Hunter (ſaith a Father) is the Devil, that maketh his toiles of the wickedneſſe of man, and purſues him with the Hounds of his own kennel: and therefore ſaith the Pſalmiſt, *He ſhall deliver thee from the ſnare of the Hunter, &c.*

Q. *What twice two things are thoſe that are oftentimes ſaid to devour their Maſters?*

A. Hæc bis bina, Caves & Aves, ſervique Caballi,
Dicuntur Dominos ſæpe vorare ſuos.

Hawks, Hounds, and Horses, Servants, Pride and Stealth,
Are oft-times found devoure their Masters wealth.

Unto which may be annexed another distributer of misery and penury, not inferiour, if not greater than any of the rest, which is gaming or Dice, and therefore as the saying is:

Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, fors tua, mors tua pendet ab illis.

At Dice who plays in this conceit may enter,
My hope, my health, my life, my wealth, I venter.

And all thereby: and therefore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

Q. *There are two things that cannot be too much trimmed, and what are they?*

A. A Ship, and a woman.

Q. *In what things should a woman be like unto a Ship, and in what things not?*

A. In this, a Ship is the greatest moveable that a man possesseth, and yet it is turned and guided by the sterne, a little piece of wood, so must the Wife in this be like it, being willing to be guided by the direction of the Husband; and as it sailes not but by deliberation,

tion, sounding and compasse, so must not she walk but by discretion and judgement. But herein she must be unlike; for as one ship may belong to many Merchants, and many Merchants may be owners in one ship; so must not the Wife, she must be properly but to one; and as a ship of all the goods a man possesseth cannot be housed, a wife of all things must not be left abroad; and lastly, a ship may be painted, but a Woman should not.

Q. *In what place are Wives of best use, and most fit?*

A. One of *Marcions* Scholars answered, *In Thalamo, & in Tumulo*; In the bed, and in the Tomb.

Q. *By what reasons were the ancient Poets used to condemn two Marriages?*

A. By comparing the adventure of such an one to the wracked Sea-man, that once ashore, will notwithstanding to Sea again, according to the verse:

The man that's once from marriage free,
yet hasteth to that pain,
Resembleth much the wracked man,
that will to Sea again.

Q. *What was the young mans answer, wherefore he would not marry a widow?*

A. Because, according to the old saying, he would

would not drink in the water that another had dyed by tasting of, as follows:

In qua quis periit, non bibo, dixit, aquam.

Q. *How comes it to passe, that learned men, wise men, Church-men, and such like, chuse, notwithstanding all their wisdom, many times wives impatient, contentious, and troublesome?*

A. It is not to be doubted, but that Marriage is a Fate, suffered or appointed by God, *Genesis* 28. 48. and therefore not always in the power of every man to chuse, according to his wisedome and understanding, at all times: but that wise and learned men should many times, if they have not evil and unchaste wives, meet yet with those that are bitter and contentious unto them, I can give no reason for it, but this Fate; unlesse it be for this cause, That when abroad they reprove other mens faults and errours, they may have at home those that may preach to them their own weakneſse and infirmities: and therefore, as one saith, Howsoever it must be our wisdoms to love them, since it was our fortune to have them; and for their faults, we must either seek to remove them, or indeavour to bear them: if we can take them away, we make them fitter for our selves; if not, we become bettered our selves in our patience.

Q. *Who*

Q. *Who are those that plow the Sands, till anothers grounds, and leave their own Field unhusbanded?*

A. The Adulterer, who is said to want two of his five Senses, at least not to have the true use of them; that is, his Seeing and Hearing; for if he could see, he might behold the immediate destruction that waits at the threshold of that sin: if he could not see, yet he might hear from the testimony of wofull experiencers, that cry out in each corner, That path I trod, and it brought me to destruction.

Q. *I know thou art diligent in reading the Scriptures, therefore shew me in what one Chapter of the Bible all the five Senses are described?*

A. Gen.27.verse 4. Seeing: *verse* 18. Hearing: *ver.*21. Touching: *v.*15. Tasting, *ver.*17. Smelling. The five windows of the Soul: of which one thus writes,

The Seeing, *light and colours doth descry,*
The Hearing, *tunes & discords doth arraign;*
The Smelling, *odours sweet & sowre doth try:*
The Taste *respects the Cooks both art & pain;*
The Touching, *hard, and soft, and hot, and cold,*
Through these five windows doth the Soul behold.

Q. *What*

Q. *What is the leaſt member in the body, and yet darkens the whole man?*

A. The eye-lid, the hair whereof neither waxeth more, nor groweth longer.

Q. *Is the moſt perfect eye-ſight ſometimes deceived?*

A. Oftentimes, and as ſoon as any other of the Senſes: As for example, caſt a ſtraight ſtaffe into a troubled water, and it appears to the eye as crooked and wavering. Stand upon the Shore, thou ſeeſt the Ship go; ſtand upon the Ship, why then the eye will tell thee the ſhore goes, and the Ship ſtands ſtill. So the head being diſtempered, thou ſhalt think fixt things move, and one flame two.

Q. *What is the ſwifteſt of all things in the world?*

A. One anſwered, the Sun, becauſe his ſpeed is ſuch, that in a day he compaſſeth the whole circuit of the earth; but another replyed, that thought was ſwifter than that, becauſe it travelled the whole world in a moment.

Q. *What four evils are thoſe that chiefly trouble a houſe?*

A. A ſmoke, a ſtorm, and a contentious wife:
Three ils are found, that tire a Husbands life:
To which, a fourth is by the proverb fed,
When Children cry for hunger, wanting bread.

Of

Of *Martin* Luther, and *P. Melanchons* eloquence and ſweetneſſe:

Diviſæ his operæ, ſed mens fuit unica, pavit,
Ore Lutherus oves, flore Melanchon apes.

Twixt *Luther* and *Melanchon* ſo long gone,
Their Works were divers, though their faith was one:
For *Luthers* ſoundneſſe loaded by degrees
His ſheep, as did *Melanchons* flowers his Bees.

Q. *What means this ſpeech, Nouriſh not the Whelp of the Lion?*

A. It gives us to underſtand, that we are not to cheriſh any power above the Law, nor to foſter that ſtrength that may afterwards oppreſſe us.

Q. *Why do they that are troubled with the Gout ever love to talk much?*

A Becauſe they cannot run with their feet, they love to run with their tongue: for the benefit of any member we are deprived of having two of them, we eſteem the other in the reckoning of them both. As concerning the Eye, no man deſires to be blinde, or to have but one eye; yet if any miſchance ſhould befall the one, we eſteem the other the dearer, as follows in this verſe:

Mine eyes I would not ſell for droſſe,
Though Crœſus *wealth repair'd my loſſe.*

None more blind than *Byart*, as the ſaying is,

is, nor none more forward to venter, than the that leaſt knows the dangers that he enterpriſes, as by this example is made manifeſt.

The Trees one time went forth to ſelect them a King, and in their progreſſe they came to the Olive-Tree, and ſaid unto it, Reign over us, and be King; but it refuſed, ſaying, Shall I forſake my fatneſſe wherewith I am ſupplyed, and man is nouriſhed? No, I will not: and with theſe and the like reaſons refuſed their offer. Then they came to the Fig-tree, and ſaid, Reign over us: who anſwered, Shall I leave my ſweetneſſe and fruits, more delicate then the Hony of *Hybla*? Then they came to the Vine, and ſhe refuſed, ſaying, Shall I forgo my ſweet ſhade, and comfortable cluſters, that comfort and make glad the heart of man? It ſhall not be. Then ſpake the Bramble, Let me be King over you, that I may curbe you with ſharp Laws: and thus, what the good refuſed, the worſt offers to take up and imbrace, for none more ambitious then the undeſerving, as in the Propoſition before declared.

Q. *What waters of all other are the moſt deceitful?*

A. The tears of a Woman: the which in the bleſſed Weeper are called, The bloud of the Soul?

Q. *What*

Q. What Creatures of all other are the moſt wanton?

A. Inſatiate women: according to the Poet:

Gallinis Gallus bis quinis ſufficit uxus,
At ter quinque viri vix ſufficiunt mulieri.

One Cock ſufficeth twice five Hens:
Scarce one lewd woman thrice five Men.

Q. What women of all other are the moſt fruitful;

A. Beggers wives, that of all others, one would think, ſhould be moſt barren:

Q. Of imperious women what did Cato *report?*

A. Cato ſaid, Our Wives rule the Common-wealth, for we govern the people, and our Wives govern us. To which purpoſe *Themiſtocles* ſaid; *O* Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy Son thee: therefore in my opinion he ſpake not amiſs that ſaid, he never knew Common-wealth, nor private Family, well governed where the Hen crew, and the Cock held his peace: for though it be ſaid of VVomen, that they are ſo able of Tongue that three of their clappers will make a reaſonable noyſe for a Market, yet though they talk, they ſhould not command, or at leaſtwiſe ſhould not govern.

Q. VVhether was the day or the night firſt?

A. Thal.

A. Thal. Mileſius anſwereth, The night was before the day, as in the Creation is manifeſt: *So the Evening and the Morning were the firſt day.* From which notwithſtanding we vary in our opinions, as preferring the day before it; and for becauſe the evening is but the latter part of the day which muſt precede it.

Q. *At what hours doth the day begin with us?*

A. For payment of money, it is reckoned between Sun and Sun; but for Indictments for Murther, the day is accounted from midnight to midnight, and ſo are Faſting-dayes.

Q. *How many colours are there in the Rain-bow.*

A. Various Colours, but two eſpecially moſt apparent; a watery and a fiery colour, which two colours expreſſe two judgements, the one of water paſt in the beginning of the world: and the other of fire to come, in the end thereof.

Q. *Which is the longeſt day in all the year?*

A. Saint *Barnaby* anſwereth, That which hath the ſhorteſt night.

Q. *How many are the properties of good wine?*

A. As many as there are ſenſes in mans body,

body, for to every sense should good VVine have a relation.

1. To the sight, good colour, pureness, and clearness.

2. To the hearing, being poured forth, a sparkling and speaking noyse.

3. To the taste, good relish.

4. To the touching, coldness.

5. To the smell, sweetness.

Q. *How many are the veines in the body of man?*

A. As many as there are dayes in the year: of which one thus writeth:

That every thing we do may vain appear,
We have a veine for each day in the year.

Q. *How many bones are there in the body of man?*

A. It is answered, according to *Galen, Hippocrates*, and others, that there are in mans body 284. which are thus singly collected: in the head 49. in the breast 67. in the arms and hands 61. in the feet 60:

Q. *At what years doth a child present half his height?*

A. Between the third and fourth year.

Q. *How many teeth hath he, according to the Poets rule?*

A. *Sunt homini dentes triginta duo comedentes.*

The

The grinders which in time are ſaid to ceaſe; are numbred thirty two at beſt increaſe.

Q. *How many are the ſenſes of the ſoul?*

A. Though the ſenſible things of the world be numberleſſe, yet the organs of the ſenſe that comprehends them are but five: 1. Touching: 2. Taſting: 3. Seeing: 4. Hearing: 5. Smelling.

Q. *What is the quickeſt and beſt ſenſe of all other?*

A. The eyes.

Q. *Which is their beſt object, and nobleſt uſe?*

A. Their uſe is admirable and excellent in this world, *viz.* to diſtinguiſh and ſhew us the variety and beauty of all things in the world, but yet their chief uſe ſhall be through the effuſion of his heavenly light, face to face, to ſee God in the world to come.

Q. *What Senſe had the greateſt hand in the firſt tranſgreſſion?*

A. The Eye.

Q. *How ſheweth it his ſorrow?*

A. By ſhedding tears, which no other Senſe doth, or can.

Q. *From whence proceed tears?*

A. Out of the Brains moſt thin and liquid excrement, of which (being the moiſteſt part of the whole body, and twice as much in quantity as the brain of an Ox, it yieldeth great plenty.

Q. *How*

Q. *How do they ſee?*

A. Not by ſending the rayes unto the object, but by receiving beams from thence, which ever end with pointed angles in them. where if the object be far off, it ends in them in a ſharp point, and ſo the thing ſeems ſmall; if neer, in a broader point, and thereby ſeems greater.

Q. *How many things are required to a perfect ſight?*

A. Nine things, *viz.*

1 Power to ſee.
2 Light.
3 The viſible thing.
4 Not too ſmall.
5 Not too thin.
6 Not too nigh.
7 Not too far.
8 Clear ſpace.
9 Time.

Q. *What four things be thoſe that be grievous to our eye-ſight?*

A. 1 Smoke out of the moiſt wood.
2 Wind in a ſtorm.
3 Tears.
4 To ſee our enemies fortunate, and our friends unhappy.

Q. *What things do the eyes moſt betray, that a man would keep ſecret?*

A. Lov

A. Love and drunkenneſs.

Q. What is the office of the ears, and wherefore are they placed on high with windings and turnings in them?

A. To receive the ſound or Air into them which form a noyſe in the mazes, whereof the ſoul makes diſtinction: they are placed on high, becauſe all ſounds mount aloft; with turnings and windings in them, that the ſound may not too haſtily ſtrike the brain; it is the ſloweſt, yet the daintieſt ſenſe of all the other; for as thoſe that have no skill in Muſick can perceive a diſcord; and though they know not what is good, yet find what is evil: the moſt delightful tune they hear is the muſick of the Pſalmes, from the voyce of men and women.

Q. Wherefore have we two ears and but one tongue?

A. That we ſhould hear twice as much as we ſpeak.

Q. Wherefore have we our ey-lids to ſhut them, when our ears are alwayes open: our ears fixed, and our eyes moveable?

A. Our ears are open to hear the proof of every tale: and unmoved, to the end that though they quickly hear, they be not moved to cenſure over-raſhly; and theſe two are the chief intelligencers and ſervants of the ſoul,

ſoul, the other three attended upon the body.

Q. *How is the taſte diſcerned?*

A. By the veins which ſpread through the tongue and palate, to diſtinguiſh every reliſh; the abuſive pleaſing of which ſenſe, as experience teacheth, through Cookery and Sauces, hath killed more bodies then either the Sword, Famine, or Peſtilence.

Q. *Where is the ſeat of the Smelling?*

A. In the Noſtrils; for as God breathed the breath of life into them, ſo makes he it their vertue, by the ſeat of that ſenſe in them, to diſtinguiſh all ayrs profitable or hurtful to the body of man.

Q. *What are the benefits of good ſcents to the Body?*

A. To purifie the brain, refine the wit, awake the fancy; to which purpoſe old devotion ordained incenſe, to make ſuch mindes the more apt for heavenly contemplations: yet ſome are of opinion that theſe perfumes are but unneceſſary furniſhments, ſince, as the Proverb is, They ſmell beſt, that ſmell of nothing.

Q. *From whence is derived the Power of feeling?*

A. The feeling power which is the root of Life, ſpreads it ſelf through every part of the body by ſinewes, which deſcend from the

head

head to the foot, and like a net ſpread all over the body, ſhe diſcerns (even as the Spider ſitting in the middeſt of her web) if ought do touch the outward thred of it, ſhe feels it preſently ſhaking on every ſide; by this ſenſe we do diſcern hot, cold, moiſt, dry, hard, ſoft, rough, pleaſure, and pain.

Q. *What may the memory be compared unto?*

A. To the Sea and the Land; the part that retaineth all, to the Land; that devoureth all to the Sea; being likwiſe the Lay-mans table-book, that remembers much, and forgets much: her ſeat is in the hindermoſt part of the brain behinde.

Againſt whom time and oblivion ever make war, to deface her Regiſter, that the moſt famous things ever done, the greateſt wonders ever acted, the ſtatelieſt Monuments ever raiſed, the mightieſt Monarchs that ever reigned, ſhould here have no perpetuity, but be interred in ruine and forgetfulneſs; for as one ſaith of Time:

Time ruinates proud buildings with her hours,
And ſmears with duſt the glittering golden Towers;
Time fills with worm-holes ſtately monuments,
And feeds oblivion with decay of things:
She blots old books; and alters their Contents,
And plucks the quils from ancient Ravens wings: *She*

She spoyles antiquities of hammered steel:
And turns the giddy round of Fortunes wheel:
She wears out Brass and Marble, and decayes
Stones to drop down, and speak their raisers praise

A further illustration of the body.

Q. *What is the Body?* The dwelling of the Soul.
What the Eyes? The windows of the Soul.
What are the Browes; The portal of the Mind:
What are the Ears? The Interpreters of Sounds.
What are the Lips? The leaves of the Mouth.
What are the Hands? The work-men of the Body.
What the Heart? The receptacle of life.
A. *What the Lungs?* The Bellowes of the Ayr.
What the Stomach? The orderer of the Meats.
What the Bones? The strength of the body.
What are the Legs? The columns of the body.

Aliter abbreviata.

Cor sapit, & pulmo loquitur, fel commovet iram,
Splen ridere facit, cogit amore jecur. (move,

Wisdom, the Heart, the Lungs our speech doth
Gall, Spleen, and Liver, Anger, Laughter, Love.

Q. *How are these following denominations distinguished to their particulars, as of Reason, Understanding, Opinion, and the like?*

A. 1. When by moving from ground to ground she sifts things out, she obtaines the name of Reason.

2. When by Reason she hath found Truth, and standeth fixed, she is Understanding.

3. When she lightly inclines her assent to either part, she is Opinion.

Q. *What is the difference between Wit and Will?*

A. VVill is the Prince, and VVit is the Counsellour, which sits in the councel for the common good of the man; for what VVit resolves upon, VVill executes: VVit is the minds Chief Justice, which often controules the false judgement of Fancy; Will is as free as an Emperour, cannot be limitted, barred of her Liberty, or made Will by any coaction what she is unwilling to: And lastly, their chief use is, our VVit being given us to know God; our VVill to love him being known.

Q. *Which*

Q. *Which are the three first members formed in the womb after conception?*

A. The Heart, the Brain, and the Liver, the chief members of life.

Q. *What is the last made?*

A. The eye the interpretation of the mindes the last Member formed in the wombe, and the first that loseth his motion in Death; for in that Exigent, the Spirits of the sight betake themselves to the Brain, as to the Castle of Refuge, a sure token of Death.

Q. *When a man dyes, which is the last part of him that stirs, and which of a woman?*

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. *A wise man said, that from the most vile creatures on earth, just matter might be and whereby to glorifie God: To this one answered; What takest thou from the Serpent whereby to glorifie him?*

A. To praise him that he made me not such a one: To which purpose is here annexed a Story of one, who seeing a Toad lye in the way fell a weeping: two Bishops coming by enquired his Reason, who Answered, That the sight of that ugly and loath-

ſome creature, had admoniſhed him of his ingratitude to God, that had never given thanks for the excellency of his Creation, being made after his own Image, when he being but as clay in the Potters hands, it was in his power to have made him a Veſſel of diſhonour, yea, even as the baſeſt and deformedſt, ſuch an one as thar Toad.

Q. *What is the moſt beautiful thing in the world?*

A. One Anſwered, The Sun; but another replied, that blind men ſaw not that, and therefore he concludes that Vertue was much more reſplendent, which even the blinde might perceive perfectly.

Q. *What is the ſtrongeſt of all things?*

A. One anſwered Wine: another a King: a third a Woman: and all theſe are very powerful: but Truth is the ſtrongeſt of all, which overcomes all things in the end.

Q. *Who is the greateſt oppoſer of Truth?*

A. One anſwered, the Pope, who as *Balem* recites, is ſo oppoſite, that commonly, whatſoever he prayſes, is worthy of diſpraiſe: For whatſoever he thinks, is vain; whatſoever he ſpeaks, is falſe; whatſoever he diſlikes, is good: whatſoever he approves, is evill: and whatſoever he extols; infamous.

Q. *What*

Q. *What ſeats are ordained for Popes after this life?*

A. Heaven they continually ſell, and daily offer to ſale, and therefore Hell is their place in reverſion, according to the Poet:

Vendit & cœlum Romanus & Aſtra Sacerdos:
Ad ſtygias igitur cogitur ire domos.

Q. *VVhat part of ſpeech is* Papa, *for the Pope?*

A. Part of a Participle, becauſe he partakes part from the Clergie, part from the Laitie, and part from both with Mood and Tenſe. *Papa nec Deus, nec Angelus, nec Homo; quid tunc?* The Pope is neither God, Angel, nor Man: what then? *Diabolus.*

Q. *VVho are thoſe that pray for all,*
Defend all,
Feed all,
Devour all?

A. In an old Picture I found it thus written, The Pope with his Clergy ſayes, I pray for you all; *Cæſar* with his Electors, I defend you all; The Clown with his Sack of Corn, I nouriſh you all: at laſt comes Death and ſayes, I devour you all. For,

Mors ultima linea rerum.

Man's like a Glasse fill'd full of water,
with Ivory walls about,
The Glass's crack'd, the water spilt,
so soon is life run out.

Q. *What little fish is that in the Sea, that hath the greater wonder in his strength?*

A. The Remora, a little fish of half a foot long, which but by fastening upon it, will stay a ship under sail with wind and Tyde.

Q. *What thing is a Lion most afraid of?*

A. The crowing of a Cock, and the noyse of a Cart-wheele.

Q. *What difference of dayes is there of the Christians, the Turks, and the Jewes Sabbath?*

A. The *Christians* keep their Sabbath on Sunday, the *Jewes* on the Saturday, and the *Turkes* on the Friday, in scorn of Christ that was that day crucified.

Q. *What is Death very fitly resembled unto?*

A. To a Woman, or a Shadow, for seek it, and it flyes you; fly it, and it seeks you; and so a Woman, according to the Poet:

Follow a shadow, it still flyes you,
Seem to fly, it will pursue you;
So, court a Woman, she denies you,
Let her alone, she will court you.

Q. *What is that which of running becomes staid,*

ſtaid, of ſoft becomes hard, of weak becomes ſtrong, and of that which is infinite becomes but one?

A. It is anſwered, Ice?

Q. Whether was Cryſtal ever Ice?

A. It is anſwered, that thoſe waters which are congealed with a continuall and daily cold, as by the ſpace of ten or twenty years, are called Cryſtal by reaſon of their tranſparency; and are for the moſt part found upon the Alpine Mountains, elevated againſt the face of the North, where they become ſo hard, that ſcarce they ever after yeeld to the hammer.

Q. What liquor of all other ſooneſt exſtinguiſheth the fire?

A. Vinegar, for the exceeding piercing coldneſſe and eagerneſſe it hath.

Q. What is the ſtrongeſt of all things in the world?

A. Thal. Mil. anſwered; Fate; another Death, becauſe it overcomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Books in the Old Teſtament; of which one thus further obſerves, that as two and twenty letters form our voyce, ſo two and twenty Books contain our faith.

Q. *What compariſon is there between Prophets and Poets?*

A. Thus much according to the old verſe:

Of things to come, theſe truly make us know,
What th'other of things paſt, do falſly ſhew.

Q. *Who were thoſe that were ſeen to eat after their deaths?*

A. *Chriſt, Lazarus,* the Daughter of *Jayrus,* and others.

Q. *Upon what kind of perſons, according to* Diogenes *opinion, are not benefits to be beſtowed?*

Anſ. Not { Upon old men, becauſe they live not to requite them. / Upon Children, becauſe they forget them. / Upon diſhoneſt folkes, becauſe they will never repay them.

Q. *Who are thoſe that ſee many things farr off, but little neer at hand?*

A. Old men, blinde in the preſent tenſe, but for the moſt part quick-ſighted in the preterimperfect tenſe.

Q. *How comes it that the Husband ſeeks the Wife, and not the contrary, the Wife the Husband?*

A. Becauſe the man ſeeks that which he formerly

formerly loſt; that is, his rib, which was taken from him in the forming of the woman out of his ſide, and therefore when a man marries a wife, what doth he but fetch back the rib which he firſt loſt.

Q. *What is the chuſing of wives ſitly compared unto?*

A. Sir *Tho. Moore* was wont to ſay, To the plucking by caſualty *Eeles* out of a bag, wherein for every *Eele* are twenty *Snakes*.

Q. *What is the deareſt loſſe of all other?*

A. The loſſe of time, which cannot be recovered; of which one thus complaines.

The loſſe of wealth I much lament,
But more what time decayes:
For wealth may be re-gain'd that's ſpent,
But never loſſe of days.

Q. *It being demanded of* Ariſtotle, *whether a fault committed in drunkenneſſe were to be puniſhed or remitted, a man not being then himſelf?*

A. It was anſwered, He which in drunkenneſſe committed any offence, was worthy of double Puniſhment; Firſt, for being drunk; Secondly, for his offence therein.

Q. *Who are thoſe that draw death out of that wherewith others preſerve life?*

A. The drunkard and the Glutton.

Q. *What two Monosyllables are those that divide the whole world?*

A. These two Pronounes, *Mine* and *Thine.*

Q. *Of Retribution how many be the sorts, and what are the best or worst degrees therein?*

A. There are four sorts; which are these following:

1 To repay good for good, fitnesse.
2 To repay evil for evil, perversnesse.
5 To repay evil for good, devillishnesse.
4 To repay good for evil, blessednesse.

Q. *How many things are chiefly required in a good Chirurgeon?*

A. These three properties:

1 A Hawks eye.
2 A Lions heart:
3 A Ladies hand.

Q. Caro *repented himself of three things, and what were they?*

A. 1 That ever he believed a woman.
2 That ever he spent time idely.
3 That ever he went by Water, when he might go by Land.

Q. *What were those three things St.* Austin *wished he had lived to have seen?*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 *Rome* in her flourishing estate.
2 To hear St. *Paul* preach.

3 To

3 To have seen Christ in the flesh.

But we (saith *Lactantius*) will give God thanks that we are not Pagans, but Christians; that we live in the time of the New Testament, and not of the Old.

Q. Plato *gave thanks to Nature for four things, and what were they?*

A. 1 That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That he was a *Grecian*, and not a *Barbarian.*

4 That he lived in the time of *Socrates.*

Q. *In how many forms doth a Physitian appear to his Patient?*

A. In these four formes:

1 In the form of a Skilfull man, when he promiseth help.

2 In the shape of an Angel, when he performs it.

3 In the form of a Devil, when he asketh his reward.

And therefore it is the Physitians Rule, *Accipe dum dolet*, Take the sound Fee while the sick hand giveth it.

Q. *What three things are those that chiefly preserve life?*

A. A joyful Heart, a quiet Mind, and a moderate Dyet.

Q. *What two things are those that make*

equal

equal the miſerable and the happy?

A. Sleep and Death; between one of which, *Vaſhti* the moſt beautiful Queen, and blackeſt Egyptian bond-woman that ever was, are made equal.

Q. *What Paſſions and Diſeaſes are thoſe that cannot be hid?*

A. Love and the Chin-cough.

Q. *What is the cauſe that the Devil above all other beaſts of the field ſhould aſſume the forme of a Serpent, and that out of the putrefaction of mans body Worms and Serpents ſhould be produced?*

A. It is anſwered, according to *Melanthon:* Becauſe man was puft up with the poyſon of the Serpent in Paradiſe, the Devil hath ever ſince delighted in the form of a Serpent, for the conqueſt then atchieved in that ſhape; and to this day it is reported that in ſome part of *Africa* and *Aſia* are found Serpents that Devils do inhabit: And that out of mans corruption Serpents do and ſhould ſpring, the cauſe is manifeſt, that it is from the impurity and filthineſſe of ſin; of which, as one implyeth, It is not unneceſſary, that out of mans fleſh (a ſubſtance of the greateſt ſin againſt God) ſhould creatures be engendred of the greateſt hate and enmity to man.

Q. *What*

Q. *What is the wiſeſt of all things?*

A. Thal. Mil. anſwered, Time; for it findes out all things, teacheth and altereth all things.

Q. *What people are thoſe that have but one day and night in the whole year?*

A. Thoſe that live under the Pole Artick, for to thoſe the Sun never aſcends the Horizon twenty four degrees, nor comes under it, ſo that they have ſix ſignes above, and ſix beneath it.

Q. *Whether may the Bat be reckoned among the number of Birds or Mice?*

A. The Bat poſſeſſeth ſuch an evenneſſe betwixt both, that ſhe cannot juſtly be ſaid to be abſolutely either the one or the other: for ſhe hath wings, but no feathers; ſhe flyes but in the evening: ſhe hath teeth which no bird hath; and ſhe nouriſheth her young with milk, which no bird doth; yet, becauſe ſhe hath wings and flyes, we reckon her among the number of Birds.

Q. *What Birds are the moſt wicked, but the ſhorteſt lived?*

A. Sparrows: which for their ſalacity and wantonneſſe eight times in an hour live not above two years. *Zenocrates* tells a Story of a Sparrow, which purſued by a Hawk, flew into his boſome for refuge, which

he

he took and kept, and the Bird would ſtill attend on him.

Q. *What creatures of all others are the longeſt lived?*

A. Man, the Daw, the Hart, and the Phœnix, whereas moſt other compared with them are ſhort, the Hare living but ten years, the Cat as many, the Goat but eight, the Aſſe thirty, the Sheep ten, the Dogge fourteen, and ſometimes twenty, the Bull fifteen, the Oxe becauſe gelded, twenty; the Sow and Peacock, twenty; the Horſe twenty, and ſometimes thirty; the Dove eight, the Turtle eight; the Partridge twenty five.

Q. *What Creature of all other ſheds tears at his death?*

A. The Hart, that fearful and dry creature, that brayes after the Water-brookes: *Pſalm* 42.

Q. *What chiefly fats a Horſe?*

A. The eye of the Maſter.

Q. *One asked* Ariſtotle, *what was the fruit of all his Philoſophy?*

A. Who anſwered, To do that out of a free diſpoſition, which Laws and inforcements do compell others unto.

Q. *What kind of Creatures are thoſe that ſleep not with their own face?*

A. Painted

A. Painted women, for the most Part suspicious harlots.

Q. *What is that that is too hard for one to keep, enough for two, and too much for three?*

A. A secret.

Q. *To whom may a man best commit his secret?*

A. To a common lyar, for he shall not be believed though he tell truth.

Q. *What waters of all others ascend highest?*

A. The tears of the faithful, which God gathers into his bottle.

Q. *Of all the Fishes in the Sea, which do our Naturalists observe to be the swiftest?*

A. The Dolphin, which swimmes faster than either Bird or Arrows flye; which fish of all other is most dangerous to Mariners.

Q. *What three Letters are those that make us bondmen and free?*

A. They are E V A, which inverted, are A V E, the Angels salutation.

Q. *What two Letters are those that young infants cry out upon?*

A. E A; according to the Poet:

Clamabunt E, A *quotquot nascuntur ab* Eva.

All cry out *of* E *and* A.
That are born of Eva.

The Males eſpecially upon A, and the Females upon E; except *Zoroaſtes*, of whom it is read, that he was born laughing; who as *Pliny* notes, was the firſt finder out of Magick.

Q. *What is that which being continued in it ſelf, yet from it thouſands do daily ſpring and iſſue?*

A. The eg, from whence are produced Fowls, Fiſhes, Birds, and Serpents:

Q. *Whether was the Eg or Bird firſt?*

A. The reaſon of this cannot be underſtood naturally, ſince, the egge without the Bird, nor the Bird without the egge could be brought forth: But we are to underſtand, that the firſt rank of Creatures were immediately from God, without any other ſecondary cauſes; and this great difference there is between God the firſt Nature, and the ſecond Nature.

Q. *What thinkeſt thou of this queſtion, whether the drunken man drinkes up the wine, or the wine drinkes up him?*

A. It is either: for when thou haſt the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkeſt firſt, thou takeſt the wine for thy pleaſure; but after thou haſt drunk it, it taketh thee: firſt, it is a ſervant

vant, and yeelds it ſelf unto the drinker, but afterwards ſpreading himſelf into the veines, it becomes a Maſter, and is like fire in the top of a Chimny.

Q. *In a certain banquet, much wine being given to* Diogenes *he poured it down on the ground, and being asked the reaſon why he ſpilt it?*

A. Anſwered, If I drink it, I not only ſpill it, but it ſpils me.

Q. *How many waies doth a man fall?*

A. The queſtion is infinite; we dye a thouſand waies, though we were born but one.

Sunt hominum morbi mille, ſed una ſalus.

He hath a thouſand diſeaſes, and but one health.

Q. *The Devil asked a holy man theſe three queſtions?*

1. *What was the greateſt wonder that ever God made in a little circuit?*

To which the holy man anſwered: The face of Man, that being of one ſubſtance and form, there ſhould not be found in all the world two men their faces like in all things; and that in ſo ſmall a room God hath blazed all the ſenſes.

2. *Whether the Earth were higher than the Heaven?*

To which he anſwered, That the Body of Chriſt,

Chriſt, which is the ſubſtance of the earth, as from *Adam*, who exalted above the Heavens, and ſo the earth to be higher.

3. *How much was the diſtance between heaven and earth?*

To which the holy man anſwered (not containing himſelf any longer with patience) Thou knoweſt the ſpace better than I, for thou meaſured'ſt it when thou felleſt from Heaven, ſo never I: at which ſpeech the Devil vaniſhed away.

Q. Diogenes *being asked what wine of all other he loved the beſt?*

A. Anſwered, That which he drank of another mans coſt.

Q. *What is the heavieſt burthen that the earth bears?*

A. Sin, for it weighs down to Hell.

Q. *What tree in the Foreſt doth the Serpent moſt hate to come near?*

A. The Aſh, according to *Virgil*, the faireſt in the Wood, which the Serpent neither comes under, nor within the ſhade, as alſo the Juniper tree.

Q. *What ſeed is that which joyneth together* England *and* France, *and many other farr diſtant Countrie?*

A. Hemp-ſeed, of which is made the ſailes for ſhips which tranſport them far and neer.

Q. *What*

Q. *What three wayes are they among others that are not to be found out?*

A. The flight of a Bird, the passage of a ship, and the way of a young man.

Q. *What four things are those that specially pervert Justice?*

A. 1. Fat gifts.
2. Hatred.
3. Favour.
4. Fear.

Q. *What might Law in the abuse thereof fitly be compared unto?*

A. To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains came there for refuge, and so lose their fleeces.

Q. *What was a great man of this kingdome used to compare Courtiers unto?*

A. To Ember Weeks, or fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise he used to call promising, the vigil of giving: And concerning a Book called, *Rules for a Courtier*, he would sometimes say,

Those rules well practis'd, rightly understood,
Might make good Courtiers, yet few Courtiers good.

Q. *Who be those that lye most freely and without controule?*

A. 1. Great

A. 1. Great men, that few men dare reprove.

2. Old men, that few can gain-say.

3. Travellers, that may lie by Authority.

Q. *Whither should a man with most profit travel to learn the Languages?*

A. To *Orleance* for the French.
To *Florence* for the Italian.
To *Lypsich* for the Dutch.
To *London* for the English.

Q. *How may a Traveller most benefit himself?*

A: By conforming himself to the nature of a Bee, which takes the hony, but leaves the poyson: For,

The French hath valour, but with it *Vanitatem & Levitatem.*

The Dutch hath honest dealing, but *Gulam & Ebrietatem.*

The Italian discreet carriage, but *Procationem & Libidinem.*

Q. *What is that which is commendable both to do, and not to do?*

A. To know when to speak, and when to keep silence.

Q. *What things are those most vertual, and of greatest secrecy and force above other?*

A. Christus vim verbis, vim gemmis, vim dedit herbis:

Verbis

Verbis majorem gemmis, herbiſq; minorem.

Or thus:

Stellis ac herbis vis eſt, ſed maxima verbis.

Engliſhed:

To Herbs and Stones much Vertue Chriſt affords:
But more to Speech, for Life and Death are words.

Q. *Who is the moſt renowned for memory that ſtories make mention of?*

A. *Seneca*, who writes of himſelf, that he was able to recite 2000 names, after they were once read unto him.

Q. *What breaks the ſhell at the coming out of the Chicken?*

A. It is anſwered, and that by a double reaſon; the one, becauſe at that time the ſhell by continual heat and ſitting upon, becometh tender and ſoft, ſo that the leaſt ſtirring effecteth it: another cauſe of breaking thereof, and that is the principal, is the defect of nouriſhment, which at the end of the time is waſted in the ſhell, which the Chicken wanting expoſeth it ſelf to ſeek, and ſo breaketh it: as likewiſe the defect thereof is the natural cauſe of all other Birds.

Q. *What Cock, whoſe Dog, and whoſe Servant may be kept at cheapeſt rate?*

A. *The*

A. The Millers Cheft, the Butchers Dog, and the In-keepers Servant.

Q. What was the City of Ariſtotle *ſo magnified above others, for beauty, largeneſs, and ſtrength?*

A. The City of *Babylon*, the walls whereof were 50. Cubits thick, 202 Cubits high; this City was fourſquare, fifteen miles from corner to corner, ſixty miles in compaſs, it had an hundred Gates with threſholds and poſts of Braſs, which when it was taken by *Darius*, by drawing the river *Euphrates* dry, thoſe thoſe that dwelt in the fartheſt parts heard not of it in three dayes. It was deſtroyed according to the prophecie of *Jeremy*: and is now a Deſart for wild Beaſts.

Hereafter follow certain Grammatical Queſtions.

Q. Which is the heſt verſe in all Virgil?

A. Aeneid. 6. *Diſcite juſtitiam moniti, & non temnite divos.*

Q. Which is the worſt in all Virgil?

A. Aeneid. 1 *Flectere ſi nequeo ſuperos, Acheronta movebo.*

Q. Which is the worſt in all Ovid de arte amandi?

A. Semibovemque virum, ſemivirumque bovem.

Q. Which

Q. Which is the best of all Tullies *Epistles?*

A. The best and longest of all that is extant, is, *Ad Q. fratrem Propretorem minoris Asiæ*, most excellent, and worthy the reading of it.

Q. Which of all the Fathers is the hardest, of all the Poets the most crabbed?

A. Tertullian and *Persius*, which *Persius* when *Tertullian* read, and found it so craggy and hard, he threw it aside, saying, If he would not be understood, he should not be read.

Q. Expound me this Verse;

Furfur edit pannum panem quoque sustineamus.

A. The last word is divided into three, and thus construed; *Sus* the Sow, *edit* doth eat, *furfur* bran, *Tinea* the Moath *edit* doth eat, *pannum* cloth, *Mus* the Mouse *edit* doth eat, *panem* bread.

Construe me this verse;

Mea Pater Lupus est Matrem.

A. Pater O Father, *mea* make haste, *Lupus* the Wolf, *est* doth eat, *Matrem* my Mother.

Q. What is the difference between os oris *for the mouth, and* os ossis *for a bone?*

A, Whatsoever is gotten by *os ossis* the bone, is devoured of *os oris* the Mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os

Os oris, or the mouth, doth ſpeak, but *os oſſis*, or the bone, is gnawn by the mouth.

Q. *At the confuſion of Babel, into how many Languages was the world divided?*

A. Epiphanius and others do write, into ſeventy two, as many as there were workmen at the building.

Others think, ſeventy one, as many as there were Nations in the world, which *Moſes* recites to be ſeventy two.

Q. *What preeminence have our beſt Linguiſts above others?*

A. The *Hebrews*, that they drink at the Fountains:

The *Grecians*, at the Rivers.

The *Latines*, at the Brooks.

Engliſh, and ſome others, at the Lakes.

Q. *How are theſe four Letters to be underſtood, S. P. Q. R.*

A. Senatus Populuſq; Rom. yet one of the Sybils inverted it thus: *Serva Populum quem Redemiſti*: Now others have turned them jeſtingly upon the Pope, by way of queſtion and anſwer, as thus? *Sancte Pater, Quid Rides?* Reſpon: *Rideo, quòd Papa Sum.*

Engliſhed.

Q. *Holy Father, why doſt thou laugh?*

A. I laugh, becauſe I am Pope.

Q. *Who was he that was reputed an old*

man

man among Children, and yet among old men lived to be a Childe?

A. Hermogenes, who in his youth was the best Rhetorician of his time; but in his age lost his sense, and forgot his Letters, and so became a Childe in his dotage.

Q. Who was the most excellent Geometrician in his time?

A. Archimedis the *Syracusan*, who held it possible to remove the earth, if he had another earth to fix his instrument upon: He held it also possible to number the sands.

Q. Why is Honos *for* Honour *written with* H, *an aspiration: and* Onus *for a* Burthen, *without?*

A. Because to the one all men aspire, the other few men do desire.

Q. Amongst all trees, which onely is of the neuter gender?

A. Balsamum, or the Balm-tree, found onely in *Judea*.

Q. What debt is that which is alwayes paying, and never paid?

A. Charity and Love, which though we ever pay, yet must we ever owe to pay.

Q. Why is the form of money round?

A. Because it is to run to every man.

Q. Why is Nummus *Latine for money?*

A. Of *Numa Pompilius*, second King of

the Romans, the first that caused money to be made, and when Copper-pence, Silver-pence, and Gold-pence, were made, because every Silver-penny was worth ten Copper-pence, every Gold penny worth ten Silver, therefore they were called *Denarii* of *Decem* for ten.

Q. *By what means may every man be accounted an honest man?*

A. By endeavouring to be what he desires to seem.

Q. *By what means should a man quickly become rich? (counsel I know quickly to be hearkned unto.)*

A. To be content with little, as the Divine Poet said:

My wishes are but few, all easie to fulfil,
I make the limits of my power, the bounds unto my will.

Q. *What creature of all other is the worst that the earth nourisheth?*

A. If it be demanded of wild Beasts, a Tygre; if of tame, the Adulterer: in another place he Answered, on the Mountains, Bears and Lions; in Cities, Publicans and Flatterers.

Q. *What creature is that which bites with the Tongue?*

A. All the creatures bite with their teeth, as is

is commonly known, but the Flatterer bites with his tongue, and the wound is mortal.

Q. *Wherein doth Man chiefly differ from Beasts?*

A. In two things especially, *Ratione & Oratione*, in reason and speech.

Q. Diogenes *being asked why he wore his beard so long.*

A. Answered, To the end that when I see it, and touch it, I may remember my self to be a man.

Q. *One asked* Diogenes, *what he should give to have a blow at his head?*

A. A Helmet.

Q. *What good thing is that which is more profitable unto others, then to those that have it?*

A. Beauty, that frail and flying Dowry, injoyed by looking upon others, being blinde to the owner it self.

Q. *Which were the most lasting cloaths that ever were worn?*

A. The *Israelites* in the wilderness, which in forty years waxed not old.

Q. *Which is a living word, and which is a dead word?*

A. The spoken word is the living, the written word is the dead, of whom one thus writes most wittily:

Although the ſpeaking word have life,
The written word be dead;
The written word ſhall laſt and be,
When th' ſpoken word is fled.

Q. *What Beaſt is that that is unlike to his Dam or Sire, and of a mingled kind, brought forth by others, and produceth not his like?*

A. The Mule begotten between the Horſe and the Aſs: according to the Poet,

Diſſimilis Patri, Matris diverſa figura,
Ex aliis naſcor, nec quicquam naſcitur ex me.

Two likes unlike

Dog hunts keepeth,
The in the woods and all things
Wolfe is nourished deſtroyeth.

Q. *In what Lawes did conſiſt the order of Drunkenneſs among the* Romans?

A. Not to trip in ſpeech.

2 Not to vomit,

3 To drink moſt at one ſup.

4 Not to breathe in the draught.

5 To leave nothing undrunk; if, to caſt it on the ground; an old preſident, but an evil imitation at this day.

Q. *Who*

Q. *Who were the most lascivious belly-gods that Stories make mention of?*

A. Sardanapalus, whose belly was his god, and God his enemy. *Vitellius*, who had served unto him at one feast 2000. Fishes, and 7000. Birds: *Heliogabalus*, who at one Supper was served with 600. Ostriges: *Maximinianus*, who did eat every day forty pound of Flesh, and drunk five Gallons of VVine: *Sminderides*, who when he rode a futor to *Glistines* danghter, carried with him 1000. Cookes, as many Fowlers, and so many Fishers: *Sminderides*, who bragged, being so given to Meat, Wine, and Sleep, that he had not seen the Sun either rising or setting in 20. years. The story whereof is not here recited for imitation but detestation, as a thing odious to God, hateful to man, burthensom to nature, the root of all evil, and decay of every vertue; for by too much feeding, the subtile parts are darkened, and turbulent fumes do weaken the Understanding: and therefore the Poet wittily observes:

Fat panches make lean pates, and dainty bitts
Make rich the ribs, but bankrupt quite the wits.

And therefore saith the Golden Rule.

If thou a long and healthful age require,
Put bounds unto thy gluttonous desire.

For

For otherwise thou shalt be a harbour for diseases, a subject for the Physitian, and misery: for *Miserè vivit, qui medicè vivit*: and therefore for thy health and profit, embrace abstinence and temperance; for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. What are the outward signes of the body, to judge of the inward disposition of the mind?

A. A head sharp and high-crowned imports an ill-affected mind, greatnesse of stature, dulnesse of wit; little eyes, a large conscience: a great head, and goggle eyes, a stark staring fool: great ears to be akin to *Midas* Asse; spacious breasted, long life, plain browes without furrows, to be liberall: a beautiful face, to note the best complexion: the soft flesh, to be most wise and apt to conceive.

Albertus saith, these are signs of a wit as dull as a pig of Lead, to wit, thick nails, harsh hair, and a hard skin: the last whereof was verified in *Polydorus*, a fool, whom *Elianus* makes mention to have had such a hard thick skin, that it could not be pierced through with Bodkins.

Q. What are the causes of the ebbing and flowing of the Sea?

A. The

A. The opinions of Writers are ſo divers that I know not certainly what to determine; yet to give ſome ſatisfaction, theſe are held to be two principal cauſes, the one ſupernatural, the other natural: the ſupernatural, God and his Spirit moving upon the waters, moveth the waters, which *Job* expreſſeth by the ſimilitude of fire put under a pot, ſaying, It is God that maketh the Sea to boyl like a pot; which fire is taken to be partly in the ſaltneſſe of the waters, the firſt moving them in the ſame. Another reaſon is, for that the earth hath more fire in it than water, which fire lieth hid in the ſubterraneous ſtones, and this fire doth partly cauſe the motion of the Sea, an Element of it ſelf liquid and active, and ſubject to motion, which thereto when once by this fire occaſioned, the precedent part is thruſt forward by the ſubſequent. The other cauſe is from the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence riſings and exhalations do proceed, wherewith ſo ſwelling to empty it ſelf; it floweth to the ſhores and havens; but deſcending to the Horizon, and wane, as her beams by little and little diminiſh, the waters do fall and abate, which maketh her Eddy or

Ebbe, and theſe altogether by the ordinance of God do effect it.

And that Fire is the cauſe of this, as of all other motions inſenſible in nature, may be perceiv'd by that perpetual ſhew or motion preſented to the Kings Majeſty by *Cornelius Pezael*, which was thus done, by extracting a fiery ſpirit out of Mineral matter, which joyned with an ayre in the hollow of the axle tree, turned the wheele, which turned the whole frame, with a continual revolution without wearineſſe or ceaſing, to the admiration to his Majeſty, and as many as beheld it, how it could be effected, at leaſtwiſe to be perpetual, till a reaſon was rendred by the Author; whereupon he applauded the rare invention, the fame whereof afterwards cauſed the Emperour to ſend to intreat his Majeſty, that he might come to his Court, there to effect the like, being a work ſo rare as theſe of admiration following, which were, as *Caſſiodorus* writeth, the lowing of metals of ſundry forms, a Picture of braſſe which did ſound a Trumpet aloud, a Brazen Serpent hiſſing, Birds artificially ſinging; the Iron-flye made at Norimberge, which being let out of the Artificers hand, did fly abroad among the gueſts that were at the Table, and at length returned to his hand again the artificiall

ficial Eagle, which flew along by the Emperour a good part of his journey. And ſo much concerning theſe.

The holy Scriptures, by the reckoning of the day by hours, and the night by watches, not according to our uſual account, had bred ſome difficulty, which in the explanation, as it follows in the Country-mans Councellor, is made more manifeſt to the ſmalleſt capacity, yet here it remains a little after the phraſe thereof to give light to ſome other obſcurities in that kind: and firſt comes the Epha, to ſhew what it is.

Q. *The Epha is a meaſure much mentioned in Scripture, therefore I would know what it doth contain in Engliſh account?*

A. A Buſhel, or thereabouts.

Q. *How much the Gomer?*

A. A Gallon or thereabouts.

Q. *Of the two hundred peny-worth of bread mentioned in the Scripture, I would know whether it is to be underſtood according to the literal phraſe, ſo much with us, or more, or leſſe?*

A. Every penny-worth was ſeven pence half-penny in our money, and the whole ſix pound, five ſhillings; and ſo of others.

Q. *How much was the Shekle?*

A. The Shekle weighed half an ounce

of Silver, and the worth was two shillings six pence; fifteen shillings Gold.

A brief Epitome of Chronicle-Discourse.

Q. *OF all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant? which the most miserable and wretched? which the most peaceable and longest reigned?*

A. The most victorious and valiant was *Edward* the 3. the 11th King from the *Normans* Conquest, in all 261 years space in the revolutions gone over; when *England* in his reign might behold the largest limits that ever any King before obtained; He having after the Battel of *Cressi*, with that young *Mars*, the black Prince his Sonne, taken King *John* of *France*, and *David* King of *Scotland*, and imprisoned them both at once in the Tower of *London*: next him, for Conquest and Victory, we take to be *Henry* 5. famous and undaunted in his *Agincourt* battell, and commendable in his brave resolution to his handfull, in comparison of theirs, that if any feared or were faint-hearted they should freely depart, saying, He would not dye in such a mans company that was fearful to try fortunes with him; and the

the ſucceſſe was Victory and Triumph. *Edward* 2 and *Richard* 2. Sonnes of Heroical Parents, the firſt of theſe, Son to King *Edward* 1. ſir-named *Long-ſhankes*, victorious in many atchievements, having wonne *Albania*, *Gaſcoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terrour to the enemy; all which his laſcivious Son afterwards gave back, or loſt, according as one writes:

Did Long-ſhankes *purchaſe with his conquering hand,*
Albania, Gaſcoyne, Cambria, Ireland;
That young Carnarvan, *his unhappy Son,*
Should give away all that his Father won.

He likewiſe in honour of his wife Queen *Eleanor*, who departed her life at *Heardlie* in *Lincolnſhire*, erected a goodly Croſſe, with her Image upon it, at every Town where the Corps reſted, as it was conveyed from thence to *Weſtminſter*, whereof *Chayring* Croſſe, and the Croſſe in *Cheape* were two of them; To the latter of theſe two was *Edward* the black Princes Father, not ſo called for the blackneſſe of his complexion, but for the many black battels that he was Conquerour in, and yet they not ſo renowned

ned as their ſons wretched, both miſ-gover-ning the Realm, both miſerably murdered: the one of theſe having (whilſt *Mortimer* revelled with the Queen in *Nottingham* Caſtle, and in Chambers and Vaults there hewn out of the Rock, at this day to be ſeen) a hot ſpit thruſt up into his bowels, whereof he dyed in that lothſome and ſtinking Dungeon where he was impriſoned; this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious ſon; the ground of whoſe miſery grew partly from the neglect of his Kingdom, in the extraordinary dotage on *Pierce Gaveſton* his Favorite, againſt the liking of his Councel, the Barons, and his whole Realm. The other being cowardly murdered in *Pomfret* Caſtle by *Pierce* of *Exton*, where he killed four of his men that he brought to aſſiſt him, and had haply ſlain the reſt, had not this bloudy Knight murdered him with a wound he gave him behind. He miſ-ſpent his revenue and Treaſure, taxed his Subjects, and laſtly farmed out his Realm to the Earl of *Wiltſhire*, he was depoſed by King *Henry* the fourth the firſt King of the houſe of *Lancaſter*, where begun that fatal diviſion, that ended in ſo much Bloud of the Nobility and Gentry ſpent upon either ſide.

The

The Longest and Peaceableſt, reigned King *Henry* 3. and King *James* the firſt: the former of which reigned, 56. yeers and 28. days, and amongſt many other good actions, he re-edified St. *Peters* Church at *Weſtminſter*, which anciently was a Temple dedieated to *Apollo*, many Oxe heads being there found in the earth which had been offered thereto; this Temple in the reign of *Antonius Pius* was overthrown by an Earthquake; of whoſe ruines *Sebert* King of the Eaſt *Angles* built up another to St. *Peter*; and that being deſtroyed by the *Danes*, *Edward* the Confeſſor raiſed it again to great beauty; but was laſtly taken down by King *Henry* 3. and new built with 50. yeers labour as now it ſtandeth, King *Henry* 7. added the Eaſt part, or Chappel, unto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the Eaſt *Angles* was ſubject unto him; at that time *Niletus* became Biſhop of *London*, *an.* 604. he and his ſucceſſors kept his See there.

King *James*, a King from his cradle reigned in *England* and *Scotland* 58 yeers, or thereupon, the moſt Learned, the moſt Ancient and peaceable of any other; out-living in his time 9 Popes, 8 Emperours of the *Turkes*, 5 Emperours of *Germany*, 4 Kings of *France*,

3 Kings

3 Kings of *Spain*, 2 Kings of *Denmarke*, 3 Kings of *Poland*, 5 Kings of *Sweathland*, 2 Emperours of *Russia*, and 8 Dukes of *Venice*, and so in a good old age departed the most ancient King in all Christendom.

After whom, as if such a King should not lack his train, some to usher on before, and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was never known in this Kingdom, dying in that year between fifty and sixty Thousand; and this is another thing memorable, that before Queen *Anne* departed, a Blazing-Star appeared; before King *James*, a Star appeared to shine within the Moon, both ominous; and the world is now sensible of their significations: a like instance of some of the Nobility succeedeth in these Verses following:

Richmond *and* Lenox *Duke without delay,*
Made the first speed to usher him the way;
Earl Dorset *next his service to prefer,*
Hasted to be his second Harbinger.
The Lenox *Duke his dear love could not smother,*
But after suddenly pursu'd his brother:
Old Nottingham, *his ancient course being done,*

Then

Then the renown'd Southampton *and his Son, Warlike* Beſſalt, *and noble* Hambleton, *&c.*

And thus impartial death, that ſpares none, no more the King on his Throne, than him that grindes at the Mill, but ſweeps away one with the other, whom not the beſt Phyſick from a whole Colledge of Phyſitians can ſave: no Aire, not that of *Surrey*, reputed the moſt wholeſome, can preſerve; wherein, in that County, as moſt approving the teſtimony thereof, are five of the Kings Houſes ſituate, of which *Richmond* not reputed the unworthieſt is one, although in it have deceaſed King *Edward* 3. *Anne* of *Beame*, *Richard* the ſeconds Wife, daughter to the Emperour; *Henry* 7. and Queen *Elizabeth* of happy memory.

Q. *What King of* Scotland *was he on whom that ancient propheſie concerning* Jacobs *ſtone was fulfilled, that a King of that Nation ſhould live to be crowned thereupon?*

according as here followeth:

The ſtone reſerv'd in England *many a day,*
On which old Jacob *his grave head did lay,*
And ſaw deſcending Angels whilſt he ſlept,
Which ſince that time by ſundry Nations kept,
From age to age, I could recite you how,
Could I my Pen that liberty allow.

A-

A King of Scotland, ages coming on,
Should live for to be crown'd upon that ſtone.

A. King *James*, our precedent ſubject, and long-reigned Sovereign.

And thus much concerning a brief Epitome Chronicle of diſcourſe in this kind.

A Diſcourſe of Wonders Domeſtical and Forreign: and firſt of our own.

Q. *WHich are held the ſtrangeſt accidents in all the Chronicles?*

A. 1 The removing of the earth.

2 *An. Dom.* 1571. at *Knivaſton* in *Herefordſhire*, the ground ſunke, and an Hill with a Rock of ſtones at the foot of it lifted it ſelf up with a great noiſe, and aſcended to a higher place, leaving a deep pit behind it, carrying with it trees growing, ſheep-cotes and flocks of Sheep: of the trees, ſome ſay covered with earth; others growing faſt in the Hill as it went, ſtood upright: In the place whence it departed it left a pit forty foot wide, and fourſcore ells long: The ground was twenty Acres, and in going it overthrew a Chappel that ſtood in the way; thus when it had walked from Saturday evening till Munday noone, it reſted.

3 The

3. The raining of blood.

4. The multitude of Mice in the Ile of *Sheppey*, that could not be driven away, nor the place cleanſed, till a flight of Owles came and devoured them.

5. The Chain of twenty four Links with Lock and Key, that a Flea drew, being put about her neck.

6. The man that ſlept in the Tower, three dayes and three nights, and could not be wakened during that ſpace by any noyſe or violence, by pricking with Needles, or otherwiſe.

A Forreign Wonder.

It is recorded by *Guicciardine*, *L. Vives*, *Eraſmus*, and others, of a certain Counteſſe of *Holland*, that brought forth at one birth 365. Children, as many as there are dayes in the year, which were all baptized by a Biſhop, and after dyed: which came thus to paſſe. A certaine poore Begger-woman laden with Children, came to her doore and craved an Almes, which the Counteſſe not only denyed, but alſo called her Harlot and Strumpet; telling her withall, it was impoſſible ſhe ſhould have ſo many by one man: which this Beggar hearing, be-

ſought

ſought God, who knew her innocent, to manifeſt it unto her, by giving her ſo many at one birth by her Husband as there are dayes in the year, which fell out accordingly.

Q. What is the greateſt wonder in the Art of Navigation?

A. The Needle of the Compaſſe, which touched with the head of the Load-ſtone, ever turneth to the North-Pole, with the foot thereof to the South-Pole: touched with the ſide, turneth Eaſtward, with the other ſide, Weſtward, &c.

Concerning the River Nilus.

The *Egyptians*, about the firſt of *Auguſt*, cut the banks of the River *Nilus*, ſo that the River flowes over the whole face of the Land, and the more Land it covers, the fruitfuller is the Country; about the midſt of *September* it ceaſeth to increaſe, and immediately is corn ſcattered upon the muddy earth; which increaſeth plentifully: 'Tis reported, that though the Plague be there never ſo fierce, yet upon the firſt cutting of the River it immediately ceaſeth.

Not far from thence is a place where every Good Friday appears the armes and leggs of men ſtretched above the earth.

Of

Of the Hermaphrodite.

Whileſt my mother bore me in her womb ſhe went to the gods to know what ſhe had conceived, whether Male or Female, *Phœbus* ſaid it was a Male, *Mars* a Female, *Juno* neither: being born, I was an Hermaphrodite. After, ſeeking my deſtiny from theſe gods, *Juno* ſaid, I ſhould be ſlain with a Sword; *Mars*, that I ſhould be hanged; *Phœbus*, that I ſhould be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water: ſo being neither Male nor Female, but both; I was neither hanged, nor drowned, nor ſlain, but all.

Q. Seeing the Fly is ſo ſmall a creature, why hath Nature given her ſix feet to go, beſide wings to fly withall, when the Elephant, ſo great a creature, hath no wings, and yet but four feet?

Another.

Seeing the Woolf brings forth more young than the Sheep, afterward Wolves eat theſe Sheep, men kill thoſe Sheep; and yet how

comes

comes it that there be more sheep than VVolves?

Q. *VVhat did our antients hold to be the greatest wonders in the world?*

A. The Pyramides of Ægypt, built by the Israelites, under the oppression of *Pharaoh* which were 50. Cubits high, 40. Cubits thick, in compasse twelve Germane miles: The Tower of *Pharaoh*, the walls of *Babylon*, the Temple of *Diana* of *Ephesus*, the Tomb of *Mausolus* and others.

Q. *There are three things memorable that Spain boasts of, and what are those?*

A. 1. A Bridge, over which the water flowes, that is used to run under all other Bridges.

2. A City compassed with Fire, which is called *Madrid*, by reason of the wall that is all of flints, invironing it round about.

3. Another Bridge, on which continually Ten Thousand Cattle are fed, under which the water runs seven miles under ground, and then breaks forth again, besides a great Mountain of Salt, from which whatsoever is taken it presently increaseth to the quantity again.

Q. *In what part of the world is it that trees breed living Creatures?*

A. In the Iles of Orchades in *Scotland* wherein,

wherein growes a tree neer the Sea side, that bears fruit like unto a Fowl, which dropping down into the water, becomes a living creature like a Duck; if it fall upon the dry Land it putrifies and turnes to nothing; but this is reported rather by History, than by the people of that Country.

Q. *Where is it all strangers are buried that travel to Jerusalem?*

A. In *Aceldama*, or the field of blood, a place of small compasse; The earth whereof is of so eating a nature, that the Carcasse laid therein is consumed in the space of eight and fourty hours: The same is reported of Saint *Innocents* Church-yard in *Tanais*.

Q. *May it be that without wood an Oxe can boile it self?*

A. By preconjecture to fore-runne this Discovery, might lead a man into some conceited admiration; therefore to stop that labour of the brain, the Scythians teach us this secret of their necessity; for, living in a Country where grows no wood, they kill an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that rosts or boiles him, and so it is said, the Oxe rosts or boiles himself.

Q. *What*

Q. *What was the answer of* Byas *unto one that demanded of him what was done in Hell?*

A. That he never was there, nor never talked with any that came from thence.

Q. Albertus *Duke of* Saxony, *was wont to say, that he had three Monasteries, three wonders in his City, and what were they?*

A. 1 *Predicant* Friars, which had much Corn, and no Fields.

2 *Franciscans*, which had much money, and no rents.

3 Of the Order of St. *Thomas*, which had store of Children, but no wives.

Q. *What are the differences between the former and latter Ages of the world for length of dayes, stature of body, beauty, riches, and the like?*

A. The difference in some degrees is very great, in others more small; for first, concerning length of dayes, or long life between the former Ages, and the latter, there is no comparison, for before the flood men lived nine hundred and odde years, as *Methuseleth*, *Adam*, and others: Now, with us, the odde years are almost counted long life, and then as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk up to a handful: For beauty, the Scriptures make

make mention of *Vasti*, *Esther*, and others, and our Chronicles of *Rosamond*, *Matilda*, *Shores* Wife, and others; all liked and approved of by Kings, yet notwithstanding the blazed features of these, many are of Opinion, that some Beauties of our times, of no less note, are not inferiour to some of these, if not exceeding; And as for riches, *Abraham*, *Lot*, and *Job*, are stiled for their mightiness in that blessing. To let pass the two former, (whose Heards-men divided the Countries,) and come to *Job*; concerning whom is more particularly expressed, whose substance in Cattel, as the Scripture testifieth, was seven thousand Sheep, three thousand Camels, five hundred yoak of Oxen, and five hundred she Asses, *and at last all this was doubled.*

Among some others, to produce in parallel neer our time this one: It is found in a Record in the Tower, that Sir *Hugh Spencer*, the elder, who lived in the time of King *Edward* the second had in substance, and for the provision of his house, twenty eight thousand Sheep, two thousand Oxen and Steers, one thousand two hundred Kine and Calves, one hundred and fourty Mares and Colts, one hundred and sixty drawing Horses, two thousand Hoggs, three hundred Bullocks, fourty

fourty Tuns of Wine, six hundred Bacon, six hundred Muttons in Lardor, ten Tuns of Syder: Plate, Jewels, and Money, one thousand pounds. This done, the censure is suspended, and left to the judicious Readers to give verdict.

Hereafter followes the History of St. *George*, St. *Christopher*, and the seven Sleepers, as they are related in an antient Story, contentive to read, and necessary to be known, in regard of the often Object, and occasion of Discourse which thence ariseth,

SAint *George* was a Knight, and born in *Cappadocia*: on a time as he journeyed, he came into a Province of *Lybia*, to a City that is called *Sylece*, and by this City was a River or Pond, wherein was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the inhabitants had assayed to destroy, but could never prevail, for he poysoned all with the venome of his breath; and therefore to keep him from the City, the people gave him every day two sheep to feed thereon; and when the sheep failed, there was allotted to him a Man and a sheep, and

and after this waſte a new Ordinance was decreed, which was, that the children and young ſhould be caſt out unto him by lot; and after the deſtruction of many, it fell unto the Kings only daughter, whom he would have ranſomed with infinite ſums of money, but the people would not: When the King ſaw that he could not prevail, and the Dragon expected her allowance, he weeping ſaid to his Daughter thus; (taking his leave of her) Now ſhall I never ſee thine Eſpouſals, and many other my hopes I had of thee: Then did he array his Daughter as to her wedding, and having imbraced and kiſſed her, ſhe was after led forth to the place, and there faſtned for a prey to the Dragon, where waiting in this exigent for deſtruction and death, Saint *George* paſſed by, and eſpying this forlorn wight, demanded the cauſe when in the relation the Dragon makes out, and interceprs the Story, which Saint *George* ſeeing, moſt manfully oppoſeth, and by his valour at the firſt encounter ſore woundeth, and after having him conquered and captived, put the Virgins girdle about his neck, and with that led him to the City, where the people ſlew him. Likewiſe it is found in the Hiſtory of *Antioch*, that when the Chriſtians

conquered *Jeruſalem*, that a fair young man appeared to a Prieſt of the Hoaſt, and bad him carry with him ſome Relique of Saint *George*, for he was conductor of the battel, and after in the horteſt aſſiult, when the *Sarazens* ſuppreſt them from ſurpriſing the Walls, they ſaw apparantly a Viſion like St. *George*, which had white Arms, with a red Croſs, which led the way at the entring of the City, and ſo *Jeruſalem* was taken by his aid and help.

Saint *George* was beheaded by *Decian* the Emperour, and lieth buried between *Jeruſalem*, and port *Japhe*, by a Town called *Ramis*, dedicated unto Saint *George*, as a Patron of the Realm of *England*, and the cry of men at War, in the honour of whom is founded the noble order of the Garter, and alſo a noble Caſtle of *Windſor* by the Kings of *England*; in which Colledge is the heart of St. *George*, which *Sigiſmond* the Emperour of *Almain* brought and gave it for a great and precious Relique to King *Henry* the Fifth, and alſo according to the ancient Story, there is a piece of his head.

Saint

Saint CHRISTOPHER.

SAint *Chriſtopher* was of the lineage of *Canaanites*, great of Stature, and terrible of countenance, being twelve Cubits long: and on a time it came into his minde, that he would ſeek out, and ſerve the greateſt Prince in the world, and none but him would he ſerve, and ſo from the ſervice of a King, which in his preſence croſſed himſelf at the name of the Devill, Saint *Chriſtopher* came to underſtand that the Devil was greater then he, becauſe he feared him, and therefore him would he ſeek out and ſerve: which ſoon he did, being a Maſter eaſie to be found, and willing to entertain: when afterwards, in this ſervice this great Maſter at the ſight of a little Croſs ſtarts aſide and durſt not come neer it, which perceived of this ambitious retainer, he came again to know there was a greater then he: after whoſe ſervice he long ſought in vain, until by the inſtruction of an Hermite, by the performance of ſome Work meritorious by him enjoyned, which was to be reſident by a River ſide wherein many had periſhed, to tranſport ſuch paſſengers as thither ſhould

come he met with his Master; for according to his direction thither went *Christopher*, and made his abode, taking a great pole in hand, by which he sustained himself in the water, bearing over all manner of people without ceasing. Now it followed on a time, as he slept in his Lodge, he heard a Voyce of a Childe which called him, and said, *Christopher*, come out, and bear me over the water; then he arose and went out, but found no body: now when he was come again into his Lodge, the heard the same voyce crying unto him as before, at the which he runs out, but finds no body; again the third time being called, he comes forth, and there finds a Childe by the River side, which prayed him to bear him over the water; then *Christopher* lifted the Childe on his shoulders, and took his staffe and entred the water, and the water arose, and swelled up more and more, and the Childe grew heavier and heavier, and ever as he went further, the water swelled up higher, insomuch that *Christopher* was in danger of drowning; but when he came over, quoth he, Thou Childe, thou hast put me in great peril, and weighest almost as heavy as if I had carried all the world upon my back.

Quoth

Quoth the child, Thou haſt born all the world upon thy back, and him that created it; I am he in this world whom thou ſeekeſt to ſerve, and for thy better aſſurance thereof, ſet thy ſtaffe in the ground, and by too morrow it ſhall bud and bring forth fruit; and he did ſo, and found it accordingly, his ſtaffe bearing Flowers and Dates; and being thus converted and believing himſelf, he converted thouſands, and amongſt many other paſſages of his life was at laſt beheaded, and his blood there ſpilt, cured thoſe that were blind.

The Story of the Seven Sleepers.

THe Seven Sleepers were born in the City of *Epheſus*, and there lived in the time of *Decian* the Emperours perſecution; the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *John*, *Serapion*, and *Conſtantius*; Theſe Chriſtian men to avoid torture, or the worſhip of Idols, fled to a Cave in the mount of *Celion*, and there after a long waiting, prayer and faſting, being a little refreſhed with ſome food that they had ſecretly ſent for to the City, they there in their heavineſſe fell aſleep. Shortly after, *Decian* ſuſpecting, incloſed the

mouth of the Cave wherein they were, with ſtones, to the end they ſhould there die for hunger: this being done, the Miniſters, *Theodorus* and *Ruffinus*, two Chriſtian men, wrote their Martyrdome, and incloſed it ſecretly among the ſtones. Now when *Decian* was dead, and all that Generation paſſed over, *Theodoſius* the Emperour ſucceeded; and even at that time was it when the Hereſie was of them that denied the Reſurrection of the dead: Then came it into the mind of a Burgeſſe of *Epheſus*, in that place to make a Building or Lodge for his Shepheards and Heards-men; in the effecting whereof, it happened the Maſons that made the ſame opened this Cave, and then theſe Saints that were within, and all this time had ſlept, awaked and ſaluted each other, ſupppoſing verily they had ſlept but one night; and began to remember their heavineſſe the day before. Then ſent they *Malchus* to buy bread in the City, and then *Malchus* took five ſhillings, and went out of the Cave: and when he ſaw the Maſons and ſtones before the Cave, he began to wonder at the ſudden alteration: but when he came into the City, he found it all altered, and the Croſſe ſet upon every Gate:

Gate: then came he to thoſe that ſold bread, and they talked and ſpoke of God, whereat he wondred, and ſaid to himſelf, what a change is here ſince yeſterday? then no man durſt ſpeak of God, and now every man profeſſeth him openly. But when he came to pay money for his bread, offering his ancient Coyn, the ſellers marvelled, and ſaid one to another, certainly this young man hath found ſome old treaſure, for the ſuſpicion whereof he was had before the Biſhops and the Council, in the examination before whom he confeſſed, that he himſelf with ſix more of his fellows, had for fear of *Decians* cruelty, betook themſelves to a Cave but yeſterday, as he ſuppoſed, and with them took that money; then the Biſhop gathering by circumſtance the time (admiring hereat) ſent to the Emperour, who with many others came and went with this young man to the Cave, where they found the other ſix cheerful and beauteous to behold, their bodies and garments untouched with age or time; then went the Emperour in unto them, and with them glorified God, imbracing them, and weeping upon each of them, ſaid, I ſee you now like ſo many *Lazaruſſes* riſing out of your graves. After this, they continued ſome little time, and

ſhortly after dyed, and the Emperour adorned the place, and buried them in Gold; and ſo with this and the precedent matter, according to the ancient Story, it was found that they had ſlept 208. years. And ſo much briefly for diſcourſe.

Hereafter follow certain Epigrams, ſome old revived, and ſome new publiſhed.

1. *Of a Lawyers abſence.*

A Vertuous Dame that ſaw a Lawyer come,
Juſtly reprov'd his ſtay ſo long from home:
Saying to him that in his abſence thence,
His wife might lack her due benevolence;
But he to quit himſelf of ſuch diſgrace,
Anſwer'd it thus, by putting of a caſe:
One owes a hundred pounds, now tell me whether,
Is beſt to have ſuch payments all together,
Or take it by a ſhilling, and a ſhilling,
Whereby the bag may be the longer filling?
Sir, quoth the Dame, I think it were no loſſe,
If one receiv'd ſuch payment all in groſſe:

Yet

Yet in your abſence this may cauſe your ſorrow;
To fear, for want, your wife ſhould twelvepence borrow.

Epig. 2. *In Getam.*

Geta from wooll and weaving firſt began,
Swelling, and ſwelling to a Gentleman:
When he was Gentleman and bravely dight,
He left not ſwelling till he was a Knight:
And from a Knight thus higher to ſurmount,
He ſwell'd on bigger till he was a Count;
And ſtill proceeding careleſs of his firſt,
He ſwell'd to be a Lord, and then he burſt.

To a proud, rich, but deformed Gentlewoman.

I n anger puft, you ſay, I prove
F raught with the ſteam of luſt, not love:
T ime was, you ſay, I priz'd thy face
H igh and renown'd, as if its grace
O re paſt compare; but now I ſeem
U rg'd unto wrath, to diſ-eſteem
H onours attendant on thy praiſe,
A nd to diſrobe thee of thy rayes;
D iſgorging thus ſuch ſurfets, you
S ound forth theſe words, I am untrue:
'*T* is true, I ſaid three Goddeſſes
G rac'd thy rare parts, as like to theſe;
R ich *Juno* was but like a Sow,

A s foul as far, and ſo art thou:
N ext, wiſdom was in *Pallas*, but
T hou like to her art turn'd a ſlut:
E ye-pleaſing *Venus* would admit
D elight in bed, and you love it:
I ncenſed by thy wily mind,
I thus requite thee in thy kind;
O' recharg'd with anger, venting ſpleen,
Y earſt to one Foul, one Slut, one Queen,
H arbour'd in one, I did compare thee,
A lthough truth known, I ſeem'd to ſpare thee,
D igeſt me as you pleaſe, yet know,
W ill ne're did mean, what wit did ſhow:
A nd though Art taught me to be bold,
N o part I lov'd in thee but Gold.
T ake this from me, pray that a Fool
E eſpouſe thee, ſo thy filth may rule:
D etain no wiſe man, for thy ſelf
No ſuch will love, but all thy wealth.

Epig. 3.

Proverbs upon Complexions.

To a *Red* man read thy Read,
With a *Brown* man break thy bread:
At a *Pale* man draw thy knife,
From a *Black* man keep thy Wife.

Expoſition.

The Red *wiſe*, *the* Brown *truſty*,
The Pale *peeviſh*, *the* Black *luſty*,

More

More at large:

The fair, the long, the little, and the black,
The lean, fat, red, and man that colour lack,
Upon which as followeth:

The fair to folly eaſie to be led,
The long are lazie, both at boord and bed,
The little for the moſt part they are curſt,
Black Females proud, even from their cradles nurſt;
The fat are frolick, and to mirth inclin'd,
The lean with ſadneſs are like famine pin'd;
The red are ſubtile, and the brown are ſure,
Both to their friend, and to their wedlock pure;
The fearful and the peeviſh pale and wan,
The black a woman-lover more than man;
Yet thus, though I diſcuſſe as Proverbs go,
I'le not engage my ſelf to make theſe ſo;
But thus I counſel for thy more white life,
Truſt no complexion too farre with thy Wife.

Upon women and their praiſe.

He's happy that avoids luſt; female kind,
Are they that curſe it: Maids poſſeſs a mind
Saint-like; what man can prove that they offend,
In thought, in word, or work? they ſeek to end

Their

Their Husbands diſcontents, filling thei hearts
With fair love, never with fond luſt: their Arts
Provoke laſcivious follies ſtill: requiring
Variety of Lovers ne're: deſiring
The man that's good, but gay: and love-ſick youth
Is by them hated: always loved truth:
Never I knew them cruel: I do find
Faith in them; fild they have a wicked mind.

Women diſpraiſed, the ſtops only changed.

He's happy that avoids luſt female; kind
Are they that curſe it: Maids poſſeſſe a mind
Saint-like: what man can prove that? they offend
In thought, in word, or work: they ſeek to end
Their Husbands: diſcontent filling their hearts
With fair Love never: with fond luſt their Arts
Provoke laſcivious ſolly: ſtill requiring
Variety of Lovers: nere deſiring
The man that's good, but gay: and love-ſick youth
Is by them hated always: loved truth

Never:

Never: I know them cruel: I do find
Faith in them fild: they have a wicked mind.

Upon the ſending of a ropes end to his Sweet-heart in the way of merriment.

Leſt our Loves ſhould part or ſever,
Here's a Rope to tye's together.

Her anſwer.

The Rope is old, the Jeſt is new.
I take the Rope, a Rope take you.

Upon the ſending of a pair of Gloves:

From this ſmall Token, take the letter *G.*
And then tis *Love*, and that I ſend to thee.

Upon her ſending back a Handkercher.

Here back to thee I do regreet this clout.
Take *C* away, and then I ſend thee Lout.

Epig. 4. *In ſuperbum.*

I took the wall, one thruſt me rudely by,
And told me the Kings way did open lye;
I thank'd him that he did me ſo much grace
To take the worſe, leave me the better place:
For if by th' owners we eſteem of things,
The wall's the Subjects, but the way's the Kings.

Epig. 5.

NIX { *Snow.*
IX } 9.
CorNIX. { *A Crow.*

NIX *I that the winters daughter am,*

Whilſt

Whilſt thus my letters ſtand,
Am whiter than the plume of Swan
Or any Ladies hand.

IX. *Take but away my letter firſt;*
And then I do incline,
That ſtood before for milk-white ſnow
To be the figure Nine.
And if that further you deſire
By change to do ſome tricks
As black as any Bird I am,
Cornix, *By adding* Cor *to* Nix.

Epig. 6. *De ſanitat. & medico.*

Health is a Jewel true, which when we buy,
Phyſitians value it accordingly.

Epig. 7. *In Ameroſum.*

A Wife you wiſht me (Sir,) rich, fair and young,
With *French*, *Italian*, and the *Spaniſh* tongue:
I muſt confeſſe your kindneſs very much,
But in truth, Sir, I do deſerve none ſuch;
For when I wed, as yet I mean to tarry,
A woman of one Language i'le but marry,
And with ſuch little portion of her ſtore
Expect ſuch plenty, I would wiſh no more.

Epig.

Epig. 8. *Upon an Usurer, and an improp. Parson.*

A Clergy man that oft hath preacht
From his stopt-steeple throat,
And to his Congregation teacht
Full oft this certain note;
There could no Usurer be sav'd,
Unlesse he did restore
What he so wrongfully had shav'd
From th' backs of needy poor.
Upon a time it so fell out,
This Usurer did meet
The Parson as he went to Church,
And thus he did him greet;
Good Sir (quoth he) I wonder much,
You take such fruitlesse pain,
To preach against a sin that's such
As you your self maintain:
But ten i'th hundred do I take,
On good occasion when,
But you a hundred do reserve,
Allowing out but ten.
The Parson hearing him say so,
Began to be afeard,
And never preacht against that sin,
To this day that I heard.

Epig.

Epig. 9. *In Aulam Weſt:*

Weſtminſter *is a Mill that grinds all cauſes,*
But grind his cauſe for me there be that liſt,
For by demurs, and errours, ſtays, and clauſes,
The tole is oft made greater then the griſt.

Epig. 10. *In Jacobum.*

He that doth aske, (*Saint* James *doth ſay*) *ſhall ſpeed:*
O that King James *would anſwer ſo my need.*

Epig. 11. *Conſilium.*

From thy Confeſſor, Lawyer, and Phyſician,
Hide not thy caſe on no condition.

Epig. 12. *Hayw-rent.*

By leaſe without writing one ounce let a Farm,
The Leaſſer moſt lewdly the rent did retain,
Wherby the leaſe wanting the writing had harm;
Wherefore he vowed whilſt life did remain,
Without writing never to let thing again:
Husband (*quoth the Wife*) *that thing again revert,*
Elſe without writing you cannot let a fart.

Epig. 13. *Hayw.*

From a field fought, one from the beaten ſide
Ran home, and victory on his part cride:
The Prince inform'd thus contrary amiſſe,
Rung Bels, made Bon-fires, as the cuſtom is,
In ſhort time after all this joy and coſt,
The King was ſure reſolv'd the field was loſt,

Where-

Wherewith in great haſte, as in great grief,
Charg'd the firſt Meſſenger, to tell in brief,
Where he had heard that lye, the field was won?
Quoth he, Sir, I my ſelf this lie begun,
Which for commodity unto your grace
And all your Subjects, I this brought in place;
For where the truth would have brought wailing and weeping,
My lye hath brought two dayes laughing and ſleeping:
And if you all this year took my lye for true
To keep you merry, what harm could inſue:
Better is it, quoth he, be it new or ſtale,
A harmleſſe lye, then a harmleſſe tale:
How this lye was allow'd of, I cannot tel',
But if the King lik'd it, the lyar ſped well.

Epig. 14.

Beſſe does not only hide her privie ware,
But breaſt and neck, where coieſt Maids go bare.
Yet there is one ſoul unbeſeeming place
Uncovered left, what call you that? her face.

Ænigma.

A beggar ask'd a penny once, and ſwore
Give him but that, and he would ne're aske more:

With

With that I op'd, and what he ask'd I gave,
But deeply vow'd he never more ſhould have:
Not long from thence he ask'd again, and wept,
So that I gave, yet both our Oaths were kept.

Epig. 15. Haw.

A fool a wiſe man riding once eſpy'd,
Who ask'd the Horſe that the wiſe man did ride,
Whither goeſt thou Horſe? Whither go I, quoth he,
Ask him that guides the bridle, ask not me.
Whither rid'ſt thou fool, ſaid he, that look'ſt ſo fell?
Ask my Horſe, knave (ſaid he) what can I tell?
When fools ride, I ſee they cannot rule the rein,
Their Horſes be their Harbingers, as here it is plain.
Ask when wiſe men ride, I right well eſpye,
Themſelves, not their Horſe, appoint where they muſt lie.

Epigram 16.

One time as 'twas my ordinary wont,
I went abroad into the fields to hunt:
Started a Hare, purſu'd her with full cry,

And

And neer wearied her, when by and by,
Miso, becauſe I hunted in his grounds,
Let looſe his running Dogs, and bang'd my hounds.
From thence that ſport I utterly forſwore,
Being ſo unkindly croſt by ſuch a bore.
So ſhunning th' open fields and foreſt wide,
My common haunt was by the water ſide:
For what, thought I, though Lands incloſed be,
Yet Seas and Rivers, queſtionleſſe, are free:
There will I ſport me with a ſcaly fry,
Fearleſſe, though all the world were ſtanding by:
I had not ſcarce caſt in my bait to take,
But ſtraight one comes, it ſeems he haſte did make,
That bids me pack, when firſt I did appear:
Away went I, it was no fiſhing there.
Scarce knowing now what ſport to entertain,
Being baniſh'd both the earth, and watry plain,
Took a Piece next time, and forthwith went,
To ſport me in the Aiery Regiment;
Where having ſcarce diſcharg'd to kill a Daw,
Another comes, and brings me ſtatute Law,

Upon

Upon my piece, where I it loſt: then ſwore
I ne'r would hunt, nor angle, nor ſhoot more.
Then took I Dice in hand, my heavy fate;
Thus croſt in all, I loſt my whole eſtate.

Hereafter follow certain Epitaphs on ſundry Perſons.

Epitaph 1. *On the Uſurer.*

HEre lies at leaſt ten in the hundred,
Shackled up faſt both hands and feet,
That at ſuch as lent money gratis *wondred,*
The gain of Uſury was ſo ſweet:
But thus being now of life bereaven;
'Tis a hundred to ten he's ſcarce gon to heaven.

Epitaph 2. *Upon a ſpend-thrift.*

Here lyes Jack Careleſſe,
Without Tomb, without thought, without ſheet
That liv'd in the Ale-houſe, the Bowling-alley,
and dy'd in the ſtreet.

Epitaph 3. *Upon a riotous Courtier.*

Here lyes he now where no man ſees,
That liv'd by crooked hams and knees,
Yet in his heart did boyl that Luſt,

That

That nought could quench but earth and dust:
Where if he had ſooner been laid,
Leſs ſums his reckoning would have paid.

In Papam Pium quintum,

Papa pius quintus moritur, res mira, quod inter
Pontifices tantùm quinq; fuere Pii.

Pius the fifth is dead, and underſtood,
Of ſome ſo call'd, becauſe but five were good,
In all the Line of Popes,——

Fallor ego, nam nemo prius re, nomine tantùm,
Pontifices conſtat quinque fuiſſe pios.

Yet erre I do in this, to their more ſhame,
For none were good, indeed, though five in name.

Certain Verſes fixed upon a Childe laid in St. Thomas *Hoſpital.*

Conceive a fault, by me conceiv'd
By my ſeduced Mother,
Who vowes untill ſhe be a Wife,
I ne're ſhall know a brother:
And for this Hoſpital is rich,
And hath a plenteous purſe:
And he is poore and cannot pay,
Sh' hath put me here to nurſe:
No further ſhe imparts her ſelf,
Then that ſhe is a ſinner,
Though not the laſt that ſo ſhall erre,

No

No more than firſt beginner?
How e're ſhe here hath pack'd me up,
The witneſs of her ſhame,
And left me unto you to feed,
To cloath and give a name:

Upon the unequal diviſion of the earth, how ſome have all, and ſome have none.

Though the Earth's the Lords, and all that is therein,
And nothing really mans own but ſin:
As is the Sea, the tributer of Fountains:
The Sheep and Cattel on a thouſand mountains:
Though he that all theſe made doth all theſe feed,
And of no creatures ayd doth ſtand in need;
Yet doth he from his high exalted throne,
Survey the wayes men title here their own:
He ſees the earth, the baſe of this fair frame,
Intail'd to greatneſs, to their blood and name,
Mete to the rich, in Acres of ſuch ſtore,
That what makes one too proud, makes ten too poor.
Some of his walking earth he ſees have gold,
That ruſts for uſe, too ſeldom being told,
And ſome again ſo ſcanted in their need,
Their ſinews crack before their bellies feed.
Some choiceſt dainties Sea and Land afford

To ſurfet on, ſerv'd dayly to their boord:
And ſome again are ſo penurious fed,
They think they fare rich, if they purchaſe bread.
Anothers glory lies upon his back,
And having plenty, there appears no lack:
Velvets and Silks, and Robes of endleſs waſte,
Altering with humour to give fancy taſte;
When as ſome other, whoſe ſucceſs more bad,
Tugs 60 years, like leathern *Adam* clad,
For skins, or fig-leaves for to hide his skin,
Whoſe heart being plain, he cannot this way ſin.
Whoſe total ſubſtance, all his hopes to boot,
Was never worth the truſt of ſuch a ſute.
What ſhould I ſay of this unequal lot?
Would God thus have it? ſurely, I think not:
Though ſome diſtinctions he would have to be,
Yet not in ſuch a terrible degree.
He would not have thee ſee thy bro'her lack,
Then ſlack thy coſt, and cloath ſome naked back:
He would not have thee ſee thy brother pine,
But him ſuſtain'd from that exceſs of thine:
If for thy ſelf thy whole endeavours tend,

If

If what thou haſt thou would'ſt be thine heir
and ſpend,
Then know, like that rich Glutton, thou maiſt
crave
A drop, and be deny'd; becauſe he gave
Not to the needy crums that did belong,
Drops were deny'd him for to cool his
tongue.
This year there hath appear'd a ſtreaming
Star
Within our native Hemiſphere or Clime,
But whether it brings us news of Peace or
War.
Of Plagues or Famine, who is't can divine?
Though ſome interpret it to change of ſtate,
Hoſtile invaſion, or ſome great mans end;
Rumors of Wars here landed to us late,
Or like particulars that they intend:
But ſince the Character hath ſuch a Letter,
That none can underſtand but he that writ;
Let's fear the worſt our ſins, and make us
better,
And to no other ends interpret it;
For in the ſame there's matter under-hill'd,
Which ſhall not to our knowledge be made
plain,
Till the portent and purpoſe be fulfill'd,
For never came ſuch meſſengers in vain.

How

How're with meekneſs let us kiſs the rod,
Hoping the beſt, yet leaving all to God.

Epit. 4. S. Tho. Becket.

Pro Chriſti ſponſa, Chriſti ſub tempore, Chriſti
In Templo, Chriſti verus amator obit.

Engliſhed:

For Chriſt his Spouſe, his Cauſe, and at Chriſts-tide,
Within Chriſts Temple, Chriſts true Lover dy'd.

Epitaph 5. *Written by a religious Gent. before his death.*

Earth take my earth, Satan my ſin I leave,
The world my ſubſtance, Heaven my ſoul receive.

Epit. 6. *Upon* Jonas *in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth incloſe, nor ſtone me keeps,
I ſpeak, I think with living Ayres am fed,
In living Tombe, and in unfathom'd deep;
What wight beſides my ſelf for ſhame, or grace,
E e liv'd in death, in ſuch a Tomb or place?

Epit. 7. *In Verolamium, a forgotten City, ſometimes near* St. Albans.

Stay thy foot that paſſeſt by,
Here is wonder to deſcry,

Churches that inter'd the dead
Here themſelves are ſepulchred;
Houſes where men ſlept and wak'd,
Here in Aſhes under-rak'd:
In a word, then, to allude,
Here is Corn where once *Troy* ſtood;
Or more fully home to have,
Here's a City in a grave.
Reader, wonder think it then,
Cities ſhould thus dye like Men;
And yet wonder think it none,
Many Cities thus are gone.

Epit. 8. *Upon a Chamber-maid.*

Underneath this ſtone is laid,
A Ladies ſomtimes Chamber-maid,
Who was young, and plump, and pretty,
And yet a maid, alas, 'twas pity.

Epit. 9. *Upon a love-ſick Youth.*

Here lyeth he, he lyeth here
That bounſt, and pity cri'd,
The doore not op't, fell ſick alas,
Alas, fell ſick, and dy'd.

Epit. 10. *On a rich covetous Lawyer.*

Within this everlaſting Tombe,
Whoſe houſe contains her dead till doome,
Is one poſſeſt here to abide,
That yet had liv'd, and had not dy'd;
If death like him would have agreed

At any rare to have been feed;
Or if he could at point of death,
That ſold his wind, have bought but breath;
This croſs to him could ne're ſo fall,
T' have wed the Church, that woo'd the Hall.

Epit. 11. *Upon a Citizen.*

From wares and cares, and ſtained breath
Here I at laſt am freed by death:
If that my dealings were not juſt,
The more I fear, the leſs I truſt:
What though a hundred Blue-coats ſing,
My friends did mourn, the Bells did ring;
The earth receiv'd me with applauſe,
All doth not better mend my cauſe.
Fed I the hungry, cloth'd the poor,
Made I theſe friends to go before?
No, I left wealth behind unſpent,
Coynes unreceiv'd that I had lent;
And ſuits unended wag'd by coſt;
And all I left behind is loſt;
Good deeds I did, and gifts I gave,
Thoſe went before me, thoſe I have.

Epitaph 12:

A memento for mortality, taken from the view of the Sepulchres of ſo many Kings and Nobles as lie interred in the Abbey at Weſtminſter.

Mortality, behold and fear,
What a change of fleſh is here?
Think how many Royal bones
Sleep within this heap of ſtones;
Hence remov'd from beds of eaſe,
Dainty fare, and what might pleaſe,
Fretted roofs, and coſtly ſhows,
To a roof that flats the noſe;
Which proclaims all fleſh is graſs,
How the worlds faire glories paſs;
That there is no truſt in health,
In youth, in age, in greatneſs, wealth:
For if ſuch could have repriv'd,
Thoſe had been immortall-liv'd.
Know from this the world's a ſnare,
How that greatneſs is but care,
How all pleaſures are but pain,
And how ſhort they do remain:
For here they lye had Realms and Lands,
That now wants ſtrength to ſtir their hands;
Where from their Pulpits ſeal'd with duſt
They preach, In greatneſs is no truſt.

Here's

Here's an Acre ſown indeed,
With the richeſt royall'ſt ſeed,
That the earth did ere ſuck in,
Since the firſt man dy'd for ſin;
Here the bones of birth have cry'd,
Though gods they were, as men they dy'd,
Here are Sands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poor mans earth being ſhown,
The difference is not eaſily known.
Here's a world of pomp and ſtate,
Forgotten, Dead, Diſconſolate,
Think then, this Sithe that mowes down Kings,
Exempts no meaner mortal things:
Then bid the wanton Lady tread
Amid the Mazes of the Dead,
And then theſe truly underſtood,
More ſhall cool and quench the blood
Then her many ſports a day,
And her nightly wanton play;
Bid her paint till day of Doom,
To this favour ſhe muſt come:
Bid the Merchant gather wealth,
The Uſurer exact by ſtealth;
The proud man beat it from his thought,
Yet to this ſhape all muſt be brought.

A ſhort Addition or Memento hereunto annexed, upon the death of Queen Anne.

See here this plot of all her ſtore,
With greedy throat ſtill gapes for more;
Which with our grief, and her ſucceſſe,
Concludes not now in emptineſſe;
For newly now ſh' hath tomb'd in earth
One great in good, as high in birth.
Unto a hopeful Prince the Mother,
Wife to one King, and Siſter to another.
A King her Father, every way born high;
Matcht great, liv'd great, in ſphere of Majeſty.
Yet notwithſtanding this blood, high deſcent,
As rich in vertue, and more eminent,
Reſpective, liberal, with a plenteous hand,
VVhere deſert crav'd, or ſhe might underſtand
A needful good, or ſeaſonable ſupply,
To ſuch her ſtream of goodneſſe ne'r was dry.
Nor cou'd the labourers (Heaven being her deſire)
Who gave their Verdict, ſigh to want their hire.
For where that wiſdom thought it fit to pay,
it was her vertue not to kep't away:

Yet

Yet ſhe with theſe and thouſands more beſide,
From us was gon, the moment that ſhe dy'd;
Gone like the Fatal Day of us deplor'd,
As ſoon to be call'd back, as ſhe reſtor'd:
For though ſhe be from us ſo lately fled,
She's as far from life as *Adam* ſo long dead;
Being gathered to that Sepulchre of Kings,
That beſt can ſhew they are but mortal things:
Where ſleep the Scepter-bearers and their ſway,
That now remember not they had their day,
Where all our famous *Henries* do remain,
Edwards and *Richards* that did rule and raign,
Whoſe glittering ſwords by conqueſt kept from ruſt,
Their glory ended, here convert to duſt,
The mixture of whoſe bones that now doth ake,
Me thinks ſhould mutine, and the build'ng ſhake;
To ſympathize the royalty they had,
How ſimply they're regarded, meanly clad:
Where they ſhall ſleep until that Trump be blown
That rends up Sepulchres, and teareth ſtone,
Severs the joynted buildings rais'd on high,
Confuſing all i'th twinckling of an eye.

A ſecond addition or ſhort Memento *of ſorrow, taken from the occaſion of the ſad remembrance of the death of King* James, *and that fearful Viſitation that ſucceeded in that laſt and wonderfull Year*, 1625.

TO add more noble aſhes to this ſtore,
King *James* is follow'd now, thoſe gone before:
Impartial death that ſpareth no degree,
But fetters Kings in his captivity,
Hath ſeized him, a King even from his birth,
The ancient'ſt, learnedſt, peaceful King on earth;
To tell the great'ſt, no armour that they have
Is proof to keep a Monarch from his grave.
Thus then I bl z n life to be a ſtream,
Still g iding towards the Sea, or like a dream,
That is forgotten ere it can be to'd:
Or like a Gl ſſe that doth no ſemblance hold:
Or like a Poſt in ſpeed upon the way,
Or like to any thing that hath no ſtay.
Afflicted *London* in thy face I ſee
But lately ſince mans ſhort mortality,
When as the healthfull'ſt living drawing breath,
Had but a threed to cut 'twixt life and death,

Of

Of which ſad numbers of ſome that deceaſt,
Thouſands are mourners, and I not the leaſt:
When every houſe like *Ægypt* might be ſeen,
None where the ſlaughtering Angel had not been:
The Peſtilence then ſpreading in the ſtreets,
Threatning Mortality to all it meets:
'Gainſt whom no humane ſtrength of fleſh and blood
Was able to withſtand, but was withſtood,
No Phyſicks help that's ſuckt from herb or tree,
Or ſtones, or roots, or what more virtual be,
The leaſt preſerve, or reſcue that might ſave,
But emptied houſholds to fill up the Grave:
Let us then live, that we forget not why
We live, that have eſcap'd, that is, to dye:
And let us think thoſe happy gone before,
That have paſt Shipwrack, and are now on ſhore,
And here ſo live to dye, that when we end,
(As ſure we once muſt part) Chriſt be our friend:
And then however whatſoe're befall,
In loſing little, we have gained all.

Epitaph 14. Upon the death of the eldeſt Son of one Maſter *Kitching*.

Here lyes one in flower of youth,
Once his friends joy, now his parents ruth:
If Kitching be his name, as I have found,
Then death now keeps his kitching under ground,
And hungry worms, that late of fleſh did eat,
Devour their Kitching in the ſtead of meat.
This was his lot, and Reader this muſt be,
Ere long thy ruine, and the end of me.

Hereafter follow certain Riddles, or witty Propoſitions.

Riddle 1.

SPhinx, a certain monſter of *Thebes*, propoſed a Riddle to all that paſſed by the way, which whoſoever could not reſolve, he carried to the top of a high rock, and from thence threw headlong down: which Riddle was as followeth:

Quod pedibus binis animal meat, abſq; ruinis,
Mox graditur ternis, poſt claudicat atque quaternis.

Engliſhed more at large.

What creature is that in the world, that firſt goes on four feet, afterwards upon two feet, afterward upon three feet, and laſt of all upon four feet again?

This,

This, after the fall of many, was resolved by *Oedipus* to be a man, which first in childhood creeps upon his hands and knees, as upon four feet; afterwards, in his better strength, walks upon two feet; then in declining yeers walks with a staffe, as with three feet; and lastly, in his second child-hood or decrepid age, creepeth upon all four again.

Riddle 2.

Sweet Lady such a boon I crave,
As being gone, again you have:
Nay, if you surfet my request,
Your gift returns with interest:
'Tis not so wanton as may shew
A Venus *blush, a* Cupids *bow;*
Such as your beauties sympathize,
When Cupids *quiv'r is in your eyes:*
That blisse which answers my desire
May parallel Diana's *fire:*
'Tis such as in a moments stay
Is given, and is gone away:
Yet if you grant, you grant a blisse;
Sweet Lady, tell me what it is?

Resolution.

A Kisse.

Riddle 3.

By what strange marriage was it that thi[s]

more

more ſtrange kindred was produced, that two mothers ſhould produce two ſons, that ſhould be the ſons of their ſons, brothers to their husbands, and uncles to each other, and yet both lawfully born in wedlock, and they their true mothers?

Reſolution.

Theſe two women had two ſons that married croſſ, one the others mother, and had each of them a ſon thereby, which were thus allied, as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of ſo much ſteed,
No woman would without it wed,
And by which thing, or had, or loſt,
Each marriage is made up or croſt.

Reſolution.

The heart of man, a triangle figure, the beginning of love, and of every match likely to proſper.

Rid. 4. *Homers fatal Riddle:*

Certain Fiſhermen upon the Sea, having been freeing themſelves from vermine, meeting *Homer* by the ſhore ſide, propoſed this Riddle unto him: What is that which having taken we have loſt, and having not taken, we have kept ſtill, meaning indeed their vermine:

vermine: which he dreaming of their fiſhing, dyed for grief, becauſe he could not reſolve it.

Riddle 5.

Firſt my mother brought me forth, when ſhortly after I the daughter, bring forth my mother again.

Reſolution.

Of water is firſt made Ice, which afterwards melts, and brings forth water again, and ſo the daughter brings forth the mother, as the mother firſt the daughter.

Riddle 6.

What one man was that, that ſlew at once the fourth part of the world.

Reſolution.

Cain that ſlew his brother, when there were but four perſons in the world.

Riddle 7.

Who were thoſe that fought before they were born?

Reſolution.

Jacob and *Eſau* in their mothers womb.

Riddle 8.

What Sepulchre is that, and where doth it ſtand,
That toucheth neither heaven, nor earth, nor ſea, nor land?

Reſolu-

Reſolution.

The Tomb of *Mahomet*, being a Cheſt of Iron, drawn up by load-ſtones to the top of *Mecha*, a Church belonging to the *Perſians*, whither the Turks go on Pilgrimage, as Chriſtians to *Jeruſalem*, to the Sepulchre of Chriſt.

Riddle 9.

There was a man beſpake a thing,
Which when the owner home did bring,
He that made it did refuſe it,
And he that bought it would not uſe it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Reſolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two ſiſters ſtanding over a Tombe, thus bewailed the dead therein interred: Alas, here lyes our mothers husband: our husband, and the father of our children, and our father: how could that be?

Reſolution.

It is meant of *Lots* daughters over the Tomb of their father.

Riddle 11.

The which thou lookeſt on with thy eyes (O Traveller) is a Sepulchre, yet without her carkaſs, is a carkaſſe, yet without her Sepulchre,

pulchre, and how can that be?

Reſolution.

The pillar of ſalt *Lots* wife was turned into: *Joſephus* teſtifies that he ſaw that pillar of ſalt, and went purpoſely there to behold it.

Riddle 12.

Two Gentlemens Stewards were ſent to the town to buy wine; and the one making more haſte then the other had bought all the wine, which was only 8 gallons: returning home-wards, met the other, who was going thither, told him he had bought all that there was, nevertheleſſe he would be content to let him have half, ſo he could meaſure it juſt in his meaſures, which were a 3 gallons, and a 5 gallons, and how was that done?

Reſolution.

In this manner; firſt, he filled his meaſure of three gallons, put it into the meaſure of five gallons, fills the three again, puts two into the five, then puts the five into the eighth, then puts the one into the five, and then fills the meaſure of three, and puts it into the five, having one ſingle gallon before, which ſo made it four, and ſo equally meaſured it forth.

Riddle 13.

In denſis ſilvis venor bis quinque catellis,

Quod

Quod capio, perdo; quod non capio mihi ſervo.

Engliſhed.

In thickeſt woods I hunt with Beagles ten,
After the chaſe; which when I do deſcry,
I diſpoſſeſſe me of, not uſeful then,
And what I take not, only that keep I.

Reſolution.

One ſcratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I have liv'd among Books, yet am never the better:
I have eaten up the Muſes, yet I know not a Verſe,
What ſtudent this is, I pray you rehearſe.

Reſolution.

A Worm bred in a book.

Riddle 15.

What is that which produceth tears without ſorrow, takes his journey to heaven, but dyes by the way; is begot by another, yet that other is not begot without it.

Or thus:

What is that which if it be ſeen cannot be taken; if it be taken, cannot be held; and when it is thought to be ſomething, by and by it turns into nothing.

Reſolution. Smoak.

Riddle

Riddle 16.

VVhen I lived, I fed the living, now I am dead I bear the living, and with ſwift ſpeed walk over the living.

Reſolution.

A Ship made of an Oak, growing, fed Hogs with Acornes, now bears man, ſwims over fiſhes.

Riddle 17.

Chriſtopher bare Chriſt, Chriſt bare the World, where then ſtood *Chriſtophers* feet?

This muſt be anſwered by another *Oedipus* or *Palemon.*

Riddle 18.

Firſt I was ſmall and round like a Pearl,
Then long and ſlender, as brave as an Earl;
Since like a Hermite I liv'd in a Cell,
And now like a Rogue in the wide world I dwell.

Reſolution.

Firſt an Egg, then a worm called a ſilk-worm, then incloſed in a huſk; and laſt of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth ſpeak, and yet is dead.

Reſolution.

Reſolution.

A Bell, which when it is caſt, is founded in the ground.

Riddle 20.

Far in the Weſt, I wot not where,
Are trees, men ſay, which Oyſters bear,
That Oyſters ſhould be bred ſo high,
Me thinks it ſoundeth like a lye.
That female plants, I know that's true
In *London* ſtreets, bear Oyſters new,
And fiſh and fleſh, and now and then,
They bear, I tell you, handſome men.

Reſolution.

Every Man or Woman is a tree turned upwards, and upon ſuch trees, you know, what fruits are born in *London*.

Riddle 21.

All Day, like one that's in diſgrace,
He reſteth in ſome ſecret place,
And ſeldom peepeth forth his head,
Until Day-light be fully fled;
When in the Maids or Good-wives hand,
The Gallant firſt had grace to ſtand:
Whence to a hole they him apply,
Where he wil both Live and Dye.

Reſolution.

A Candle.

Riddle 22.

One Evening as cold as cold might be,

With

With froſt and hail, and pinching weather,
Companions about three times three,
Lay cloſe all in a pound together;
Yet one after other they took a heat,
And dyed that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing; in the light, and not in the light, with a ſtone and no ſtone, ſtruck a Bird and no Bird, ſitting and not ſitting, upon a tree and no tree.

Reſolution.

Androgeus the Eunuch, being purblind, in the twilight ſtruck a bat with a pumice ſtone, ſitting upon a muſtard-tree.

Hereafter follow certain Reaſonings, or Jeſts, to laugh out the end of a ſhort Diſcourſe.

Jeſt 1.

UPon a time, at a Banquet, certain friends meeting to be merry, to further their purpoſe, one began to broach this propoſition: What part of the body is the moſt worthy. (To which one replyed) the Eyes; another, the Heart; a third, the Brain: ſome one thing, ſome another. *Antonius* being bid to ſpeak, ſaid, The Mouth, becauſe it

it is kiſt in ſalutation, he held to be the worthieſt: another held that to be the nobleſt part we ſit with, becauſe by that the honeſty and welfare of the whole body is preſerved; and again, for a ſecond Reaſon, becauſe that was ever accounted the moſt noble and worthy part or perſon, which firſt ſits down, and that is the hindermoſt part; to which probability all ſeemed to conſent, and this laſt Reſolution for that time carried it; untill a ſecond time meeting with *Antonius* upon a like occaſion, *Antonius* remembring the applauſe upon his garment held he had received, gratifies this opponent at his firſt ſight with a crack from his nethermoſt parts, who thereupon ſeemed to be very angry: *Antonius* anſwered him, he had no reaſon for it, ſince he ſaluted him, according to his own argument, with the moſt worthy part, and that which he had preferred before the mouth: and ſo with laughter on all ſides, the controverſie ended. And therefore though *Claudius Cæſar* made a Law, that eſcape ſhould be no loſſe of reputation, yet here it was taken the contrary, and held,

Non eſt urbanus cui retro ſibilat anus.

Jeſt 2.

There was a Gentleman upon a time, that from

from no great reaſon that he had, took occaſion to commend the clearneſſe of his Beer, as another upon a time to Sir *Thomas Moore*, the well-reliſh of his Hop: to the firſt it was anſwered, that if it had been a little more clear, one ſhould hardly have known it from water: to the other, if it had hopped a little further, it had hopped into the Thames.

Jeſt 3.

A certain King had a fool, that kept a note-book of all the follies (at leaſt-wiſe thoſe which he thought follies) committed in or about the Court: Upon a time an *Æthiopian* Horſe-rider that profeſſed great skill in Horſe-fleſh, chanced to arrive there, whoſe qualities being made known to the King, the King imployed him with three thouſand pounds to buy horſes in *Barbary*: which the Fool underſtanding, put down in his note-book: which when the King heard of, he ſeemed offended, and would know of his Lackwit why he had noted that? becauſe (quoth he) I think he will come no more to you: But what (quoth the King) if he come again? Then (quoth he) I will put you out, and put him in.

Jeſt. 4.

Marcus Tullius Cicero, ſeeing his brother

Quintus

Quintus Cicero's Picture very largely drawn to the middle, he being a man of very little ſtature, told the Painter, his half brother was bigger then his whole.

To which purpoſe *Lentulus* ſaid, when he ſaw his little Nephew wear a great Sword, Who hath tyed my Kinſman to his Weapon?

A Fox ſitting in *Finsbury* fields, was looking to *Pauls* Steeple; a Maid coming by with two Hens in her hand, asked the Fox what he thought on? quoth he, I think *Pauls* weather-cock hath more wit than all the men that are dead, for all that are dead, dyed for want of wind, and he hath placed his beak ſo high, that he is ever ſure of wind enough; and ſo he would have had her Hens to this Cock, to have made the wiſeſt brood in Chriſtendom.

A certain gybing companion walking *London* ſtreets, ſaw a Gentlewoman croſſe the way, whoſe gown proclaimed Antiquity by its many taſſels: he willing to try his wit upon the rudeneſſe of her garment, went with much reverence unto her, and taking up the forepart of her Gown, kiſt it: being demanded the reaſon, anſwered, 'Tis a honour Lady that I beſtow upon Antiquity; Alaſſe, Sir, quoth ſhe, if it be ſo, I pray kiſſe my tail,

taile, for that is ten years older then my Gown.

A Fryer upon a time being diſpoſed to tell Myſteries, opened to the people, that the Soul of Man was ſo little, that eleven thouſand might dance upon the nail of his thumb; one marvelling much at that, quoth he, I pray you Maſter Fryer, where ſhall the Piper ſtand?

Jeſt 5.

A certain Philoſopher knocking at a great Mans doore, the Porter eſpying him but in mean attire, the doore would not be opened, which he perceiving, immediately goes back, and changing himſelf into rich Robes, repairs to the doore again, and knocks, and was forthwith let in; who entering ever as he went along he kiſſed his Garments, and made obeyſance unto them; the reaſon being demanded by the Maſter thereof, he was thus anſwered, *Honorantem honoro*, I honour thoſe that honour me; for where poor vertue could not enter, rich Robes made way.

Jeſt 6.

A certain Player being ſick, and lying upon his Death bed, the Prieſt came unto him, and exhorted him to make his Will, which he ſaid he would moſt willingly do;

For,

For (quoth he) I have nothing but two Geldings to diſpoſe of; and I give them to the Knights and Barons of the Land.

And when the Prieſt asked him why he rather gave them not to the poor? he anſwered, I do as fortune doth; for ſhe hath given all to the rich, and nothing to the poor, and therefore I will follow her in doing the like.

Jeſt 7.

A certain ruſtical Clown came to an Arch-Deacon, and told him he had married a Woman which was poor, but heretofore had been rich; asking his advice if he might not put her away and marry a richer, who anſwered, he might not: Why Sir (quoth he) you have got a Divorce from your poor Benefice, and taken a richer.

Jeſt. 8.

A poor old Woman being ſick and weak, bequeathed after her death unto the Prieſt her Hen, becauſe ſhe had nothing more. Now the Prieſt came and took her away, ſhe yet living; (quoth the Woman,) now I perceive that our Prieſt is worſe then the Devil, for I have oftentimes bid the Devil take her, and the Fox take her, and yet they ſpared her me; but once the Prieſt, and ſhe is gone:

Jeſt 9.

Jeſt 9.

A great Lady meeting a ſimple Gentleman, demanded of him when his Wife ſhould be brought to bed? quoth he, even when it ſhall pleaſe your Ladiſhip.

Jeſt 10.

A certain boyſterous Ruſtick, yet prompt and conceited, travelling on the way with a long Pike-ſtaffe on his neck, was ſuddenly and furiouſly aſſaulted by a great Maſtiff, which came upon him with open mouth and violence, as if he would at once devour him; who preſently to withſtand the danger, by reſcue of himſelf, runs the pike and ſharp end thereof, into his throat, whereupon he preſently died; which the Owner thereof ſeeing, comes earneſtly to him, and between threatning and chiding, asked him why he ſtruck him not rather with the blunt end of the ſtaffe? Why Sir, quoth he, becauſe your Dog run not at me with his tail.

Jeſt 11.

A Witch condemned to be burned, and at the ſtake, eſpied her ſon, to whom ſhe called very earneſtly for drink, which he denying to give, ſhe the more earneſtly craved, telling him ſhe was exceeding dry. O quoth he, no matter mother, you will burn the better.

Jest. 12.

A certain vain-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could name but six: a Player ſtanding by, told him he knew the reſt; the three Kings of *Colein.*

Jeſt. 13.

A certain Aſtronomer had divined of King *Henry* the Seventh of *England*, that he ſhould dye in ſuch a year; the King hearing of it, ſent for him, and queſtioned if he were an Aſtronomer; who told him that he did profeſs that Art: The King asked him if he could fore-tell where he would be in the *Eaſter* holidayes? He anſwered he could not: then quoth the King, thou ſhalt ſee me Divine more certainly, for I tell thee thou ſhalt be in priſon, whither he ſent him during that time, and ſhortly after releaſed him, bidding him withal releaſe his errour; for his deſtiny hung on no ſtar within the Element of his reach or capacity.

Jeſt 14.

One asked a proſtitute Lady of *Florence*, how her Children ſo likely reſembled her Husband, ſhe ſo uſually commercing with others? She anſwered, I ſuffer no other to boord my ſhip before her carriage be full.

Jeſt 15.

Jeſt 15.

One asked a Painter, why seeing he could draw such excellent proportions he begot such deformed Children? Who answered, *In tenebris quidem fingo, sed in die pingo*; I make the one in the light, and the other in the night.

Jeſt 16.

A certain conceited Traveller being at a Banquet, there chanced a Flye to fall into his Cup, which he being to drink, took out for himself, and afterwards put it in again for his fellow; being demanded his reason, answered, that for his own part he affected them not, but it might be some other did.

There is extant to this jeſt an Epigram of Sir *Thomas Moors*, which I have here inserted:

Out of his Glass one took a flye,
In earnest or in jest
I cannot tell, but having drunk,
Return'd it to the rest:
And for he would offenceless seem,
He shewed his Reason too,
Although I love them not my self,
It may be some here do.

Jeſt. 17.

One asked a merry blind man, in what place he lost his eyes? who answered, from either side his Nose. So likewise *Diogenes*

being at dinner with a bald man, thus said, Honest Friend, I will not speak to thy contumely, but commend the hairs that flow from so bald a head. But this was from *Diogenes* (saith the Traveller) otherwise these sharp taunts are in no wise to be used at Table; for it is observable, that at meals these few Precepts principally among some other, are to be regarded and kept. 1. To pick no quarrels. 2. To tell no long tales. 3. To tell no sad news. 4. To talk of no State-matters. 5. To lay no wagers. 6. To make no comparisons. 7. To take no Tobacco. 8. To propound no difficult questions, *&c.* As when upon a time a Lawyer and a Divine met at dinner; the Lawyer proposed this question; when *Lazarus* had been four dayes in the Grave, where was his soul in the mean time? to that the Divine to requite his question, asked him another; Who was to have his Lands if he came again to claim them? But of this we conclude, a merry, affable, and pleasant countenance, with conceited and witty jests, seasoned with light and well-relisht discourse, is fit Table-talk, and carriage to be used at such times.

Jest 18.

It is reported of one *James de Castellon*, a Bononian,

Bononian, a man of excellent knowledge and learning, but exceeding little of ſtature, ſent an Embaſſidour to Pope *Beniface* the eighth, inſomuch that delivering his Embaſſage, the Pope imagining that he kneeled on his knees, made unto him long action with his hands, that he ſhould riſe up, untill one of the Cardinals gave him to underſtand that he was another *Zacheus*.

Jeſt 19.

A certain Felon condemned, and at the place of Execution, began to diſpute with the Judge, by what conſciece he could hang him a poor thief, and no malefactour, who asked him by what conſcience he could take from another that was not his? And thus the controverſie began and continued, till at laſt the Hangman turnes him off, and ſo ends the ſtrife.

Jeſt 20.

A fellow poor and improvident compelled on a time to take up his lodging on the ground, which may be termed a field-bed, where tumbling and toſſing all night long on his hard couch, he could not ſleep; in the morning riſing up, he caſt down his eye on the place where he lay, and eſpyed a feather: O quoth he, now I ſee the cauſe of my trouble, that all this night I could not

reſt: I wonder, if one feather can trouble me ſo much, how do they do that lye upon thouſands?

Jeſt 21.

A Biſhop on a time examining one that ſought to be admitted into the Miniſtry, asked him how many Sacraments there were? to which queſtion he after a long pauſe anſwered, there were 9. Nine, quoth he, how prove you that? why quoth he, there are 7 beyond Sea, and two in *England:* at which the Biſhop laughing at his ignorance, yet grieved for his folly, ſent him away as worthily fruſtrate of his expectation.

Jeſt 22.

One came to an Alderman to ſollicite him in the behalf of a friend of his, to lend him 100 pound upon a Statute, who had been round about the world with Captain *Drake* in a ſhip; A hundred pound, quoth he? I will not lend you a 100 pence; for he that could endure to be pen'd up 3 years in one ſhip, in hunger, thirſt, and miſery, will not care to lye in *Ludgate* all his life.

Jeſt 23.

One asked a merry conceited fellow which was the beſt Husband for a young Popiſh wench to marry? quoth he, let her marry an old man, and ſo ſhe ſhall be ſure to keep

keep fasting nights enow: being asked by another, what Trade he thought best? quoth he, a Cut-purse, for he hath no sooner done his work, but he hath his mony in his hand: But quoth a third, a Shoomaker is a trade of good authority, for he can set any one in his stocks, and at his pleasure can ease him at last.

Posies for Rings.

The Apology.

GOod Sir, a posie; for my wit can savour
No Motto worthy of my Mistris favour,
This, that dislikes me, such a word may move
Her Critick thought to bid adieu to love
If these, those, them within a Ring I bring her,
It will disparage so divine a finger:
Such is the warrant, that admits a Passe
To this discourse, forbids a Critick Asse,
Disgorge his censure; bids an equal eye,
Impose a posie to my Poesie.

In comely Hue,
None like to you.

When *Cupid* fails,
Thy eye prevails.

In thee the Graces,
Have choicest places.

In thee each part,
Doth catch a heart.

Who so aspires,
To see admires.

Each heart shews duty,
Stand at thy beauty.

My joy will dye,
If you deny.

Thy Graces move,
My soul to love.

A loyal breast,
More flames oppress.

Love takes no losse,
Though friends are crosse.

'Tis love alone,
Turnes two to one.

That friend is true,
Whose Treasure's you.

My fancy is,
Endlesse as this.

Though friends crosse love,
We'll meet above.

My heart, ay me,
Is fled to thee.

Some comfort give,
By thee I live.

Each day I dye,
If you deny.

True love appears,
In midst of tears.

In body two,
In heart but you.

I'm what thou art,
The other part.

I seek to be,
Not thine, but thee.

A CON-

A CONCLUSION to this Book;

In way of Answer to him that demanded what was the perfect use of Books?

A. TO increase Knowledge, confirm Judgement, compare the times past with the present, and draw use out of both for the future; to bring forth the dead, speaking and conferring their knowledge to the living, according as the Poet to this purpose wittily writeth:

O blessed Letters that combine in one
All ages past, and make one live with all;
By you we do confer with who are gone,
And the dead living unto counsels call, &c.

Books, the most sweet, commendable and delectable houshold stuffe in the world, the most free and trusty reprovers; for, *Nullus amicus magis liber quam liber.* Those dead yet living companions, those regular obsequies, that speak not but when they are desired,

and no longer then they are contentive. From their Treasury what continual Physick hath the world received to purge out the dulnesse of natural capacity, and the very Image of death, as the Poet stiles it?

Nam sine doctrina vita est quasi mortis Imago:

Yet from this sweet and excellent society what a part of the world are exempted, and live in darknesse! Therefore thou which enjoyest the use thereof, and art conversant in their Counsels, be more in goodness as thou art in knowledge; and then this conclusion shall well befit thee, thy house, and thy household-stuffe.

Conclusion.

Tum fœlix domus est, & tum numerosa supellex,
Cùm pius est Dominus, & bene parta domus.

Englished.

Happy the house, the goods whereof excel,
When th'owner's godly, and those gotten well.

FINIS.

THE COUNTRY-MANS COUNSELLOUR.

OR,

A neceſſary addition to this yearly Oracle, or Prognoſtication.

Calculated by Art, as a Tutor for their help, that otherwiſe buy more than they underſtand.

Beginning with the year of our Lord God, 1636. And ſo continuing forward, as the benefit and uſe ſhall encourage.

With many other neceſſary Rules and Obſervations, of much profit and uſe, being known.

By E. P. *Philomathemat.*

LONDON,
Printed by *J. Macock*, and are to be ſold by *Andrew Crook*, 1663.

TO THE
Buyers of Yearly Almanacks and Prognoſtications,

Præfatio, ſive Admonitio pia & utilis.

THou, whoſe ſhort ſpan of life, as plainly appears.
Hangs but on the waſte of ſome few years,
Which that Arithmetician, beſt of men,
Caſt but in his account threeſcore and ten,
How ſoon they will determine, dig thy grave
Thou maiſt obſerve, thou ſeeſt what wings they have.
How with no ſound they wheel their time about,
Eating with ſilence, Lives and Leaſes but.
As here's a date but yeſterday renew'd,
Nor more it ſeems, yet doth a year conclude,
In which the Diary of little coſt
Is now run out, and that ſmall value loſt,
Wherewith 'twas purchas'd, if thou not extend
Thy thoughts to make it thus far forth thy friend,

Thou

That every year thy Almanack thou buyest,
Th' art one year neerer to the year thou dyest:
And from that meditation so prepares
Thy life, that death ne're seize thee unawares.
One year thus to another yielding room,
Have fild up many a Sepulchre and Tomb,
Fretted out brasse with age, marble with rust,
Converted generations into dust.
From which collect, though ne're so young thou be,
This may be dooms-days final year with thee;
And from that motive such a method borrow,
As thou shouldst live an age, or dye to morrow.

THere are three good things that attend on the habit of early rising:

It furnisheth us with *bonis* { *Animi* / *Corporis* / *Fortunæ* } that is, it makes us { Holy. / Healthy: / Wealthy: }

When the Country man is risen, let him first thank God for the deliverance past, and pray for a future blessing; then let him view and revisit his grounds; if he sees any thing amisse, let him write it down in a pair of Tallies that he shall always carry about: and when he comes home to dinner or supper, let

let him tell his chief servant, that immediately it may be amended: This action as it is healthy to his body, will by experience be found wealthy to his purse.

A brief Chronology of the times wherein these famous men lived, and dyed.

	Anno mundi.
Aristotle	3641
Homer	3003
M. T. Cicero	3909
Virgil	3999
	Anno Domini.
S. Augustine	401
S. Anselm, Bishop of Cant.	1081
Agrippa the Magician	1551
S. Bernard	1131
S. Chrysostome	401
Erasmus	1529
Martin Luther	1521
Melancthon	1531
	Years
Since London *and* Paris *were paved*	425
Since the building of London *Bridge*	444

Of

Of a Year, and what it is, and why it is most properly called *ANNUS*.

THe word *Annus*, which moſt properly ſignifieth a Circle or Compaſſe, is here termed for a year, which is properly that ſpace of time that the Sun runs through the whole Signes and Zodiack; and the reaſon thereof is, for that as little Circles are called *annuli*, Rings, ſo the greater Circles of time are called *anni*, years, or circuits, becauſe they ever run round, and with continual compaſſe environ all things within the verge of Age.

Q. What are the parts of a year?

A. It contains:

- Moneths Solar 12
- Lunar 13. Weeks 52
- Days 365
- So many as there are veins in the body of man.
- Hours. 8766

The year Aſtronomical, or Julian ear added thereto ſix hours, and ſix Minutes,

nutes, which every fourth year encreaſe to a day; which maketh the Leap-year, or *Biſſextile*, compounded of *bis* and *ſextus*, becauſe the ſixt day next before the Calends of *March* is twice repeated, or reckoned, which indeed is the 25 of *February*, Saint *Matthias* day; ſo adding to the Moneth of *February* one day, from whence proceedeth the difference between us, and other forreign accounts.

Q. *Why is it called the Julian year?*

A. Becauſe *Julius Cæſar*, the firſt Roman Emperour, cauſed the yeer according to the courſe of the Sun, to be reduced to the number of Dayes and Hours before expreſſed: And whereas *March* was the firſt Moneth of the yeer with the Hebrewes and Romans, as now with us: and *July* was the fifth moneth, called by the Romans *Quintilis* the fifth Moneth, *March* being the firſt; which *Julius Cæſar*, born in that Moneth, altered, and called it *Julius*, or *July*: as *Auguſtus Cæſar* (in whoſe reign Chriſt was born) the Moneth *Sextilis*, or ſixth Moneth, after his own name *Auguſtus* now *Auguſt* with us; and ſo reckoning from *March* the firſt Moneth, *September*, according to his ſignification, will be the ſeventh Moneth, *October* the eighth Moneth, *November* the ninth

ninth, *December* the tenth Month, which if you reckon from *January*, they crosse their names.

Q. *The Holy Scriptures make mention of sundry things done at certain houres of the day, not like unto the houres of our account; as in* S. John's *Gospell, the Rulers Son healed of his sickneſſe, it is ſaid, at the ſeventh hour the Ague left him: and the Labourers that came into the Vine-yard, came at the eleventh hour; and Chriſt in his paſſion, it is recorded by the Evangeliſts, that at the ſixth hour was darkneſſe over the whole earth, and about the ninth hour he cryed with a loud voyce, and ſo gave up the Ghoſt. Now I would know by our accounts what hours of the day theſe were, as of the reſt.*

A. The Jewes did divide their artificial day into four quarters, allowing to every quarter three hours, accounting the firſt hour of the firſt quarter, at the riſing of the Sunne, and the third hour of the ſaid quarter they called the third hour; and the third hour of the ſecond quarter they called the ſixth hour: which was mid-day; the third hour of the third quarter, the ninth hour; and the ſecond hour of the fourth quarter, the eleventh hour: and they called the twelfth and laſt hour of the Day, Eventide.

So

So the Rulers ſon being healed at the ſeventh hour, it was with us at one of the clock in the Afternoon: and the ſixt hour when darkneſs was upon the earth, at Mid-day with us: the ninth hour when Chriſt yieded up the Ghoſt, three a clock in the Afternoon; the Labourers that came at the eleventh hour, came at five of the clock in the Afternoon, or an hour before Sun-ſet.

Q. *How divided they their night?*

A. They divided their artificial night likewiſe into four quarters, called by them the four watches of the night; for the firſt three hours was the firſt watch, during which time all the ſouldiers both young and old of any fortified Town or Garriſon were wont to watch; the ſecond three hours, called the ſecond watch, was about Mid-night, at which time the young ſouldiers onely watched; and the third quarter of the night containing alſo three hours, was called the third watch, in that ſeaſon the ſouldiers of middle age did watch; and the laſt three hours, called the fourth watch, was about the break of day, in which the old ſouldiers onely watched.

The day is accounted with us for payments of money between Sun and Sun: but for inditements of Murther, the day is accounted from Mid-night to Mid-night; and

ſo

ſo are faſting Dayes. *Ut ſupra.*

Q. *How in the more pure and ancient times, from the examples of the Apoſtles, were the dayes of the Week named, ſince corrupted by the Heathens, and called after the names of the ſeven Planets, or their gods.*

A. One or the firſt from the Sabbath, two or the ſecond from the Sabbath, three or the third from the Sabbath, and ſo of the reſt.

Our yeerly Almanacks make mention (which many read, but few underſtand) of the *Golden number*, *Epact*, *Cicle of the Sun*, *Roman Indiction*, and ſuch like; of which I deſire to know ſome reaſon or uſe.

And firſt of the Golden number, what it is, when it beginneth, and why it is ſo called.

THe Golden number is a number of 19. proceeding from one to nineteen, and ſo begins again at one; and is ſo called becauſe it was ſent in Golden Letters from *Alexandria* in *Egypt* to *Rome*; and it is the number of nineteen; becauſe in nineteen yeers the Moon doth make all her ſundry motions and changes, and returneth again to the place where ſhe firſt began. To find out the aforeſaid Number, add one to the yeer of our Lord, whereof you require, and divide the ſame by nineteen, and the remainder

der ſhall be the Golden Number. This Golden Number was deviſed to finde out the Feaſt of Eaſter.

What is the Epact.

THe Epact is a number not exceeding 30. becauſe the Moon between change and change never paſſeth 30. dayes.

The Epact is thus found out; multiply the Golden Number of the year by 11. the Product whereof, if it be under 30. is the Epact, but if it be above 30. then divide the Product by 30. and the remainder ſhall be the Epact.

The knowledge of the Epact ſerveth to finde out the age of the Moon.

The Golden Number and Dominical Letter, change the firſt of *January*, and the Epact the firſt of *March*. *Eaſter* day never falleth lower then the 22. of *March*, never higher then the 25. of *April*.

Shrove-Sunday hath his range between the firſt of *February*, and the 7 of *March*; *Whitſunday*, between the 10. of *May*, and the 13. of *June*: And for a rule for Shrove-tide, the Tueſday after the ſecond change of the Moon after New-years day, is alwayes *Shrove-Tueſday*.

What

What is the Equinoctial, and wherefore is it so called.

THe Equinoctial is a great Circle, which being every part equally distant from the two Poles of the World, divideth the Sphere in the very midst thereof into equal parts; and therefore it is called of some the *Zone*, or girdle of the world.

It is called the Equinoctial, because when the Sun toucheth this Circle, which is but twice in the year, it maketh the day and the night of an equal length throughout the world; which Equinoctial happeneth in the Spring and Autumn, about the 11. of *March*, and the 13. of *September*.

Q. *What are those twelve Signs or Images placed before our Kalenders, about the Anatomy of mans body?*

A. Those twelve Signs or Images are 12 Stars, every one of them containing many Stars, whose influences are very powerfull over humane bodies.

Q. *What makes the full Moon, and whence proceeds the Eclipse?*

A. Her Opposition against the Sun makes her full; but her Eclipse or darkning is caused when the Sun is opposite unto her Diametrically, and the Earth in the middest between them both, which being thick and not

not tranſparent, caſting his ſhadow to that point which is oppoſite to the place of the Sun, will not ſuffer the Moon to receive any light from the Sun, without whoſe ſupply ſhe is alwayes a dark body; for from it ſhe borroweth her light.

Of what ſubſtance be the Stars.

THe Stars be of the ſame ſubſtance that the Heavens be wherein they are placed, differing only from them in thickneſs, which Dimention makes them more apt to receive and retain the light of the Sun, which thereby become viſible to ſight, for the Heavens themſelves being pure, thin, and tranſparent, and without colour, are not viſible as the Starres which ſhine as well in the Day, as in the Night, although not perceived by reaſon of the Suns greater light.

Q. *What motion have the Stars?*

A. The ſelf-ſame motion that the Heavens have wherein they are placed, which is, as ſome, by the *Primum mobile*, or firſt mover turned by God himſelf, as every one of the reſt, by his proper intelligence: and whereas the 7 Planets or wandring Stars do change their places, now here, now there; that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Star being of a round

ſhape,

ſhape, hath no members to walk from one place to another, but onely by the motion of the Heaven wherein they are fixed.

Q. *What compariſon is there in their greatneſs between ſome Stars and the Earth?*

A. Though the far diſtance of them from the Earth makes their Rayes approach our eye in a ſharp-pointed Angle, whereby they ſeem to our ſight and judgement no broader then one hand-breadth; Yet is every fixed Starre far greater in compaſs then the whole Earth. Every wandring Starre likewiſe bigger then the ſame, *Venus* and *Mercury* excepted, and likewiſe *Luna*, which is but the 39. part of the Earth.

Sol is bigger then the Earth	166	
Saturn	95	
Jupiter	91	
Mars	2	*Times.*
Venus leſſer then the Earth	32	
Mercury leaſt of all, and is contained of the Earth.	3144	

The nature of theſe 7. Planets or wandring Stars.

Saturn is cold and dry. *Jupiter* hot and moiſt. *Mars* extream hot and dry. *Sol* hot and ſomwhat dry. *Venus* temperately cold and moiſt. *Mercury*, of a changeable nature. *Luna*, cold and moiſt. And ſo likewiſe of the

the numberleſſe reſt of thoſe ſmaller, many have their portents and ſignifications, eſpecially of thoſe 1022. Stars that are more preciſely noted and known.

Of the ſeven Ages of mans life, with the predominancy of theſe 7. Planets or wandring Stars in every one of them.

The Aſtrologians have divided mans life, according to the diviſion of the world, into ſeven ages; over every which Age, one of theſe Planets or Stars have their Regiments aſſigned.

1. The firſt Age is called Infancy, which beginneth with the firſt child-hood, and hath his continuance for the ſpace of ſeven years, over which *Luna* or the Moon reigneth, as may well appear by their moiſture agreeing with the influence of that Planet, Queen over Seas, and Floods, and Children.

2. The ſecond Age is Child-hood, which goes onward ſeven years more, and continueth till the fourteenth year of their life, over which *Mercury* is aſſigned Patron, for then participating of their regents influence, children are inconſtant: yet of ſome comprehending capacity, ſomewhat inclineable to learn.

3. The third Age proceedeth forward 8. years, and is termed *Juventus*, Youth, or

Stripling age, it wanders between 19. and 22, over which ſeaſon *Venus* is predominant; for then they are amorous, luſtful, ſloathful, of childiſh follies, and inclinable to more dangerous vices.

4. The fourth Age beginneth at 22. and endeth at 34, containing 12. years. In the which ſtation the Epithete or Denomination, is a young man: over this age the Planet *Sol* is chief Regent, in which ſeaſon Reaſon and diſcretion (like the beams thereof) begin to ſpread forth; to enlighten the Underſtanding, and to exhale and ſuck up the thick miſt of ignorance and folly, and then begins a man to know he is a man.

5. The fifth Age is called *Virilis*, or mans Age, and that proceeds where the other ends, and continueth forward ſixteen years, over which ſeaſon *Mars* is chief governour. Now is the time a man begins to be covetous, churliſh, cholerick, &c.

6. The ſixth Age runs forward 12. years more, and leaves him not till he hath numbred 62. This age is termed old age, though his toe touch but the heel thereof. Now over this *Jupiter* is predominant, and he inclineth to Juſtice, Moderation, and Religion, and all other actions of goodneſſe and piety.

7. The ſeventh and laſt Age continueth forward

forward 18. years, it leaves a man at 80 in the claws of weakneſs and infirmity: For age it ſelf, without ſickneſs, which ſeldome lives at odds therewith, is an infirmity: to this decrepit age few creep to, by reaſon of the Planet *Saturn*, which is moſt melancholy and ſlow of all other, thereby his evil influence more inforcing a man to decline and droop, become froward, cold and melancholy, then otherwiſe he ſhould.

Likewiſe theſe four diviſions of Mans life are compared in their manner to the four Seaſons of the year.

1 His Infancy to the Spring, hot and moiſt.

2 His Youth to the Summer, hot and dry.

3. His Man-hood to Autumn, cold and moiſt.

4 *Senectus*, or old age, to Winter, cold and dry.

Q. *Why did men live longer before the flood then ſince?*

A Before the Deluge, the Planets were glorious in their natures, and ſent better influences into humane bodies. There were not ſo many Meteors, Comets, and Eclipſes ſeen, from which innumerable defects and diſeaſes do proceed. The earth was more fruitful, wholeſome, powerful in her Herbs,

Plants and vegetables, their affects and vertue better known: which ever since the flood that wasted away her fatness, have lost much of their Operation, and now since with age more infeebled in these weak and sickly seasons of our times, of which one thus writeth to our purpose; (*See*

And now the Springs and Summers which we
Like sons of women after fifty be.

Lastly, they were more continent in their lives, more satisfied in their desires, by which since gluttony and her new Cookery have kill'd more then the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged, the influence of the Planets better known, and how they work upon humane bodies, as the same Author, to the same purpose, wittily followeth it.

Then if a slow-pac'd star had stoln away
From the observers marking, he might stay
Two or three hundred years to see't again,
And so make up his Observation plain.

Q. *How may a man keep himself from sickness?*

A. By rectifying those six non-natural things whence all diseases spring.

1. Diet.

2. Retention and Evacuation.

3. Air

3. Aire.
4. Exerciſe.
5. Sleeping and walking.
6. Perturbations of mind.

And in dyet he ought to obſerve,

The
- Subſtance.
- Quantity.
- Quality.
- Cuſtome.
- Time.
- Order.

Q. *How is the world divided?*

A. Into two eſſential parts of the Celeſtial and Elemental part, of which the Celeſtial part containeth the 11 Heavens or Spheres, which are thus numbred.

The
1. Is the Sphere of the *Moon*.
2. Of *Mercury*.
3. Of *Venus*.
4. Of the *Sun*.
5. Of *Mars*.
6. Of *Jupiter*.
7. Of *Saturn*.
8. Is the Sphere of the fixed Stars.
9. Is the Sphere of the ſecond moveable
10. Of the *Primum Mobile*, or firſt mover.
11. The *Empyrean* Heaven, where God and his Angels are ſaid to dwell.

The Elemental part doth contain the four Elements, *viz.*

1. The Element of Fire next to the Moon, and ſo downward.
2. The Element of the Air.
3. The Element of the Water.
4. And the loweſt of all, the Earth.

Q. *If there be ſo many ſeveral Heavens, how comes it to paſſe, that all theſe to the eye ſeem but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo clear and tranſparent, that though they involve and cover one another, as the skin or ſcale of an Onion, yet being in their nature more bright, pure, and ſubtile then either Cryſtal, or other moſt tranſparent Glaſſe, the ſight doth pierce through them all as one, and views them all as one, although they are ſeveral, and of exceeding great thickneſs.

Q. *Into how many Regions is the Air divided?*

A. The Air is divided into three Regions, by the natural Philoſphers, both of ancient and modern times: that is to ſay, into the higeſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of Fire, are bred all Lightnings, Fire-drakes, Gomets, Blazing-Stars, and ſuch like.

In

In the middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Hail, &c.

In the loweſt Region ſomewhat more hot by reaſon of the beams of the Sun, reflecting from the earth, are bred all clouds, dewes, rain, and ſuch like.

A fourth obſervation thereof.

If the Sun ſhines on St. *Pauls* day, it betokeneth a happy and proſperous year.

If on Chandlemas day, a cold and hard ſucceeding winter, according to the verſe.

When on the Purification Sun hath ſhin'd
The greateſt part of winter comes behind.

Likewiſe it is obſerved, that if the Sun ſhine on Eaſter day, it ſhines on Whitſunday likewiſe:

A Brief Diſcourſe of the Natural cauſes of ſundry Meteors; as Snow, Hail, Rain, Wind, things well known in their effects, though darkly in their cauſes,

Happy his eſtate above the Seat of Kings,
That could but truly know the cauſe of things.

You muſt firſt underſtand, that all watry Meteors, as Rain, Snow, or ſuch like, are but a moiſt vapour drawn up by the vertue of the Sun, and the reſt of the Planets, into the middle Region of the Aire: where being

firſt congealed, are afterwards diſſolved, and fall upon the earth, as Hail or Rain.

Of the Rain-bow, and the effects thereof.

If two Rain-bowes appear at one time, they preſage Rain to enſue: but if one Rain-bow preſently after Rain, it betokeneth fair weather.

Danæus in his Phyſicks ſaith, the Rain-bow is made by reaſon of the Sun-beames beating upon a hollow cloud, their edge being ſo repelled and beaten back againſt the Sun, and thus ariſeth variety of colours by the mixture of clouds, aire, and fiery light to other: but, as he ſaith, it portendeth little alteration or change of weather.

Of the wind, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh, nor whither it goeth, as teſtifieth the holy Writ.

Firſt, then you have to underſtand that *Ariſtotle* and the reſt of his ſect, do define the Wind to an exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his priſon and violently ruſhing hereout, it is carried ſide-long upon the face hereof.

Q. *Why is not the motion thereof right upward and downward, as well as always ſidelong?*

A. Becauſe that whileſt by his heat he ſtriveth to mount up, and carry his courſe through the three Regions of the Air, the middle Region by his extream doth always beat it back: ſo that thereby together with the confluence of other exhalations riſing out of the earth, his motion is forced to be rather round then right: and the reaſon why he bloweth more ſharply one time then another, and in one place more then another, and ſometimes not at all; is, that fumes that ariſe out of new exhalations, and out of Flouds, Fennes, and Marſhes, may joyn with it to increaſe his force: the defect or dulneſſe whereof may either allay or increaſe it: as alſo the Globe or rotundity of the earth may be the cauſe of the blowing of it more in one place then in another: or Mountains, Hills or Woods, may hinder his force from blowing in all places equally: whereas upon the plain and broad Sea, it bloweth with an equal force: and as for the ſtilneſſe or ceaſing thereof, it cometh to paſſe divers ways, either by froſt cloſing or congealing up the pores of the Earth, whence it ſhould iſſue: or by the heat of the

Sun, drying up fumes and vapours that ſhould increaſe it, and whereof it is ingendred.

The nature of the four Principal Winds, and their effects.

1 *Subſolanus*, or the Eaſt-wind, is hot and dry, temperate, ſweet, pure, ſubtile, and healthful, and eſpecially in the morning, when the Sun riſeth, by whom he is made more pure and ſubtile, cauſing no infection to mans body, but expelling it.

2 *Zephirus*, or the Weſt-wind, is temperate, hot and moiſt, and wholeſome, eſpecially in the evening; it diſſolveth froſt, ice, and ſnow, and maketh flowers and graſſe to ſpring; and ſome write that it produceth thunder.

3 *Septentrio*, or the North-winde, is for the moſt part cold and dry, repelling moiſture and rain: And though it cauſe cold and numneſſe, ſo nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infections and noiſome airs, and ſo is a means to preſerve health.

4 *Auſter* or *Notus*, the South-wind, is hot and moyſt, breeding thick clouds and ſickneſs.

Natural

Natural cauſes of Earthquakes.

PLenty of Windes got into the bowels, holes and cranies of the Earth, and violently ruſhing out, and the earth ſuddenly cloſing up again, cauſeth the ſhaking or Earthquake, which is generally a fore-runner to War.

Of Thunder and Lightning.

WHen an Exhalation hot and dry mixt with moiſture is attracted into the middle Region, and there incloſed in the body of a cloud; now theſe two contraries thus included in one place together, fall at variance, and cannot be reconciled, but break the priſon wherein they are pen'd: the violent outruſhing whereof maketh a noiſe, which we call Thunder, and the fire Lightning, being both born at one inſtant although the Lightning be the firſt perceived, in regard of the quickneſſe of the eye before the ear.

Of the ſtrange effects of Lightnings.

THat which is dry burneth not at all, that which is moiſt burneth not likewiſe, but blaſts and altereth the colour; but that which is clear is of a ſtrange operation, for it

it draweth veſſels dry, without hurting the caske; melteth the Silver, without hurting the bag; breaketh the Bones, and hurteth not the skin; killeth the Child in the womb, without hurt to the mother.

It hurteth not the Lawrel-tree, entreth not above a yard into the earth; ſuch as are ſhadowed with the Skins of Seales, Sea-calves, and the Eagle, are ſafe, as *Pliny* ſtories it.

The ancient Egyptians, which were the firſt and beſt Aſtronomers, have obſerved certain years in a mans life to be very dangerous, and theſe they name Climacterical or Starry years. Now a Climacterical year is every ſeventh year of a mans life; the reaſon is, becauſe then the courſe of the Planets returns to *Saturne*, who moſt commonly is an enemy to our good. And as the Moon, which is the neereſt and next Planet unto us, and ſwifteſt of courſe of all other, paſſeth almoſt every ſeventh day into the contrary Sign of the ſame quality from whence ſhe came forth, and ſo by that means bringeth in the Critical days: ſo *Saturn* which is the Planet furtheſt from us, and ſloweſt of courſe, (for he reſteth in one ſigne ſo many yeares as the Moon doth days) bringeth in likewiſe the Climacterical years, and cauſeth ſundry mutations

to

to follow; hence it is, that in the seventh year Children do cast and renew their teeth.

Hereafter follow certain Climacterical and dangerous years of a mans life.

THe 49 year composed of seven times seven, dangerous; 56 year to men especially born in the night; 63 year to those born in the day-time, by reason of the dryness of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperour seems to consent, where to this effect he writeth to his nephew, to rejoyce with him having passed over that deadly year and enemy to old age, 63, in which number the 7 and 9 do concur, as *Hoffman* to that purpose more largely in his Book *De diebus & annis criticis* reciteth.

The Critical days of a mans life being collected throughout every moneth, are observed these following.

1. and 7. of *January*.
1. and 4. of *February*.
1. and 4 of *March*.
1. and 10. of *April*.
3. and 7. of *May*.

10. and

10. and 15. of *June*.
10. and 13. of *July*.
1. and 2. of *Auguſt*.
3. and 13. of *September*,
3. and 10. of *October*:
3. and 5. of *November*.
7. and 10. of *December*.

There are likewiſe in the year moſt eſpecially to be obſerved three dangerous Mundays to begin any buſineſs, fall ſick, or undertake any journey.

Firſt Munday in *April*, on which day *Cain* was born, and his brother *Abel* ſlain.

Second Munday in *Auguſt*, which day *Sodom* and *Gomorrah* were deſtroyed.

31 of *December*, which day *Judas* was born that betrayed Chriſt.

Of the four humours in mans body, and how they reign in their courſes, and firſt what a humour is.

A Humour is a diſtillation of a moiſt and running body, into which by the Limbeck of the Liver, the meats are converted, and diffuſed through the veins and allies of the ſame, for the better nouriſhment thereof: and are thus, according to *Lemnius*, deſcribed in his Book *De quatuor Complexionibus*.

1. *San-*

1. *Sanguine humour.*

The bloud of Sanguine humour is moiſt and ruddy, and hot; the principal ſeat or ciſtern thereof is the Liver, or Anwel-head that watereth the whole city or body of man, out of which iſſue forth the vital ſpirits, like unto ſmall and gentle windes that ariſe out of rivers and fountains.

2. *Phlegmatick.*

The Phlegmatick humour is of colour white and blackiſh, and like unto drops of fat: this fat is chiefly in the kidneys, which ſeparate to themſelves the water from the bloud, driving the bloud into the veins, and expelling the water into the urine.

3. *Choler.*

It is hot and fiery, and to the taſte bitter, like unto Herb-grace or Rue; and it ſerveth not only to cleanſe the guts from filth, but alſo to cheriſhe the Liver, and to preſerve the bloud from putrefaction.

4. *Melancholy.*

The Melancholy humour is black and earthly, reſembling the lees of bloud, and hath his ſeat in the Spleen, of which one thus writeth:

The

The Sanguine causeth cheerfulness,
The Melancholy despaire,
The Cholerick is churlish,
The Phlegmatick is fair.

Every one of these humours reigns six hours: Blood is predominant from nine of the clock at night, till 3 of the morning: Choler from 3 of the clock in the morning till 9 of the same day; Melancholy, from 9 till 3 in the after-noon; and Phlegme from 5 in the afternoon till 9 at night.

Also Blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autumne, and Phlegme in Winter, as *Lemnius* thus further in his said Book testifieth. From all which diversity and several dispositions ariseth the diversity of fantasies and dreams.

Q. *How are those instanced?*

A. Thus, because according to the opinion of Authors the complexion over-laid with humours, is the cause of dreams and all diversity therein: for the Cholerick over-laid with Choler, dreams of fury, anger, stabbing, and matters or wrath: the Sanguine of beautiful women, gardens, fresh colours, and the like: the Phlegmatick of seas, rivers, drowning: the Melancholy of dark places, graves, cells, and headlong precipitations.

Q. *What*

Q. *What credit or certainty is there to be attributed to dreames, and which are held the moſt portentous and ſignificant?*

A. Theſe, as they are obſerved by experience, and ſet down by Authors: to dream of Eagles flying over our heads, to dream of Marriages, dancing and banqueting, foretels ſome of our kins-folkes are departed: to dream of Silver, if thou haſt it given to thy ſelf, ſorrow: of gold, good fortune: to loſe an axal-tooth or an eye, the death of ſome friend: to dream of bloody teeth the death of the dreamer: to weep in ſleep, joy: to ſee ones face in the water, or to ſee the dead, long life, to handle lead, to ſee a Hare, death: to dream of chickens and birds, ill luck, &c.

Hereunto are annexed certain Verſes deſcribing the perſon and quality of that Child of chaſe, or Lady Pecunia: *written long ſince by that Gentleman of quality,* I. T. *and as ſomething pertinent to our purpoſe hereinto inſerted.*

SHe is a Lady of ſuch matchleſſe carriage
Wedded to none, though ſought of all in marriage.
She may be kiſt, yet neither waſht nor clipt,
And if you wooe not wary, ſoon or'e-ſlipt.

She

She may belong, and yet be honeſt too,
To many Merchants, ſpite they all can do,
Who e're atchieves her, ſpeak her ne're ſo fair,
She'l not ſtay long before ſhe take the aire,
She'l ſtay with no poor man, her ſtate's ſo great,
A rich man may her for a time intreat.
She goes in cloth of ſilver, cloth of gold,
Of ſeveral worths and values manifold.
But when ſhe goes in golden robes beſt dight,
Then ſhe's ſuſpected for to be moſt light,
She needs no Phyſick to recover health,
For ſhee's ſtill currant, and as rich in wealth:
Some Iriſh Lady born, we may ſuppoſe,
Becauſe ſhe runs ſo faſt, and never goes:
If ſhe be wrong'd in name, and ill abide it,
Of all men, Juſtice touchſtone muſt decide it.
He that thus does, and all do thus to gain her,
Being ſo atchiev'd, ſhe is but ſlippery hold,
And ſtill be gone unleſſe by force you ſtrain her,
Changing her humour to another mold,
By pence and half-pence, & ſuch little crums
Which of themſelves ſo ſleightly men do prize,
In time are eaten up thoſe larger ſums,
That did not by ſuch petty parcels riſe:

Like

Like little drops, that of themſelves not fea'rd,
Yet do in time together ſo much ſlip,
That where no danger at the firſt appear'd,
It after comes to bear or drown a ſhip.
Thy pence a day that may be ſav'd from waſte,
When thou doſt ſee in one year there amount,
Will be by this preſentment held more faſt,
And weigh'd as thrift perſwades, in more account;
VVhich unſuſpected thief, that all may know it,
I'le waſte but few lines more before I ſhew it.

A Brief Repreſentation of idle or extraordinary expences, with their amounts too in the year, fit to be regarded of all thoſe that out of a wary diſpoſition intend to thrive.

The Induction.

HE that makes conſcience of a venial ſin,
Into a mortal ſeldome falleth in.
He that not ſleightly paſſeth or'e one day,
Throwes not in thriftleſſe uſes years away,
He that makes conſcience for to ſpeak the truth,

Seldom

Seldom forſwears himſelf in age or youth,
Even ſo, he that a penny gripeth faſt
Seldom throws pounds or crowns away in waſte.
As contrary, he that o're-looks thoſe ſmall
And petty moieties, eaſily ſinks in all:
A penny is a ſmall regardleſſe ſum,
Yet may in ſome time to ſomething come.
Therefore obſerve this table, thou ſhalt know
How great thoſe littles in ſmall time do grow,
And how with eaſie ſteps they do decay;
Thoſe that ne're reckon pence they waſte this way.

By

By the Day.	By the Week.
A Farthing	1 d. ob. q.
A Half-penny	3 d. ob.
A Penny	7 d.
2 *Pence*	14 d.
3 *Pence*	21 d.
4 *Pence*	2 s. 4 d.
5 *Pence*	2 s. 11 d.
6 *Pence*	3 s. 6 d.

By the Moneth.	By the Year.
7 d.	7 s. 8 d. q.
14 d.	15 s. 2 d. ob.
2 s 4 d.	30 s. 5 d.
4 s. 8 d.	3 l. 10 d.
7 s.	4 l. 11 s. 3 d.
9 s. 4 d.	6 l. 2 s. 6 d.
11 s. 8. d.	7 l. 12 s. 1 d.
14 s.	9 l. 2 s. 6 d.

All which ſaid ſeveral Rates may be thus more eaſily ſumm'd up, after the manner of Exchequer reckoning, as followeth.

A penny a day is by the year one pound, one half pound, one groat, one penny.

Two pence a day, by the year, two pound, two half pounds, two groats, two pence.

Three pence a day, is by the year, three pound, three half pounds, three groats, three pence.

Four pence a day, is by the year, foure pound, four half pounds, four groats, four pence.

And ſo forward of the reſt, being a certain and general rule to calculate what ſum or quantity you pleaſe.

The mouth of Uſury being opened, yet her fangs not pulled out, (as ſome *Jewes* were in King *Johns* time in *England*,) but her Teeth diſcovered, that the borrower may beware: To which effect is ſhewed, how much divers principal ſums, with intereſt, and intereſt upon intereſt, amount to in ſeveral years, after 10 in the 100. and 8. in the 100.

Year

Year.	1l. l.	s.	d.	ob.	q.	2l. l.	s.	d.	ob.	q.	3l. l.	s.	d.	ob.	q.
1	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
2	1	4	2	0	3	2	8	4	1	5	3	12	7	0	1
3	1	0	7	0	3	2	13	2	1	3	3	19	10	0	2
4	1	9	3	0	3	2	18	6	1	2	4	7	10	0	1
7	1	18	11	1	1	7	17	11	0	2	5	16	11	0	0
14	3	15	11	0	3	1	11	11	0	2	11	7	10	0	1
21	7	8	0	0	0	0	10	0	0	0	22	4	0	0	2

Year.	10l. l.	s.	d.	ob.	q.	20 l.	s.	d.	ob.	q.	40l. l.	s.	d.	ob.	q.
1	11	0	0	0	0	22	0	0	0	0	46	0	0	0	0
2	12	2	0	0	0	24	4	0	0	2	48	8	0	0	0
3	13	6	2	0	3	26	12	4	1	2	53	4	9	1	0
4	14	12	9	1	2	29	5	7	1	0	58	11	3	1	10
7	19	9	8	1	3	33	19	5	1	2	77	18	11	1	1
14	37	9	6	0	1	75	19	0	0	0	141	18	0	0	0
21	74	0	0	1	0	148	0	1	0	1	195	0	9	0	3

Year.	50l. l.	s.	d.	ob.	q.	100l. l.	s.	d.	ob.	q.	200l. l.	s.	d.	ob.	q.
1	15	0	0	0	0	110	0	0	0	0	220	0	0	0	0
2	20	10	0	0	0	121	0	0	0	0	243	0	0	0	0
3	66	11	0	0	0	133	2	0	0	0	206	4	0	0	0
4	73	4	1	0	2	146	8	2	0	3	291	16	5	1	2
7	97	8	8	1	0	192	17	5	0	1	389	12	10	0	3
14	189	17	6	0	0	379	15	0	0	0	752	10	0	0	0
21	270	0	3	0	0	340	0	6	0	0	1480	1	0	0	0

By this Table you may easily perceive what the Principal with Interest, and Interest upon Interest, from many sums amounts unto, and how in every 7. year (what sum soever) the Interest almost overtaketh the Prin-

Principal, and which for the easinesse thereof, needs no further explication.

Admiratio.

That money should ingender thus and breed,
Is against nature, springing from no seed;
Yet see this Usury, that's ever running
Insensibly devours a state with cunning;
See how it eats, and yet no teeth you see,
It is a monster sure, what should it be?
In seven years, a term of time but small,
The Interest looks as big as Principal:
A forward whelp like to his dam or mother,
And every year bites deeper still then other;
Therefore who e're thou art that meanst to thrive,
Forbear that jaw that swallowes men alive:
So shalt thou live thy happy dayes to see,
And *fœnus* shall not to thee *funus* be.
And though this be the gulf that most men fear,
Yet th' other petty channel come not near,
For 'tis all one, the effect so understood,
To drown i'th deepest sea, or shallow'st flood
And therefore to this ruine if thou haste thee,
Al's one, if first or last, or whether waste thee,
And therefore if thou mean to live a shore,
Through *Scylla* and *Charybdis* sail no more.

Certain

Certain Rules follow in this Table, to direct the borrower or lender the even broad way (becauſe ſome will be walking therein) that they ſlip not too much on either ſide, to the right hand of unlawful gain, or the left hand of ignorant loſs; ſhewing the juſt and reaſonable Intereſt of Money, after 8 in the hundred *per annum.*

	li.	s.	d.	pts.
1. yields	0	1	7	1/52 2/53 3/54 4/55
2.	0	3	2	
3.	0	4	9	
4.	0	6	4	
5.	0	8	0	0
6.	0	9	7	1/56 2/53 3/54 4/55
7.	0	11	2	
8.	0	12	9	
9.	0	14	4	
10.	0	16	0	0
20.	1	12	0	0
30.	2	8	0	0
40.	3	4	0	0
50.	4	0	0	0
60.	4	16	0	0
70.	5	12	0	0
80.	6	8	0	0
90.	7	4	0	0
100.	8	0	0	0

Certain Rules and Admonitions in way of Purchase or Sale, to direct the ignorant Seller or buyer, briefly shewing what any Lease, Annuity, or Purchase may be worth according to the most usual rates of these times, and what caveat and circumspection every Purchaser ought to have, that he may freely and commodiously enjoy what he purchaseth.

To which purpose this inserted Rule is very pertinent.

He that would purchase, and would gladly know
Which way he might securely put forth so;
For his more safety, let him not be nice
To ponder these few Rules for his advice.

FIrst see the Land that thou intend'st to buy
Within the sellers Title clear doth ly:
And that no woman to it doth lay claime,
By Dowry, Joynture, or some other name
That may it cumber: know if bond or free
The Tenure stand, and that from each feoffee
It be releast, that the seller be so old,
That he may lawful sell, thou lawful hold
What thou hast bought, that it not morgag'd ly e,
Nor yet intailed on posterity:

Then

Then whether it ſtand in ſtatute bound or no,
Be well advis'd what quit-rent out muſt go,
What cuſtom-ſervice hath been done of old,
By thoſe that formerly the ſame did hold:
And if a wedded woman put to ſale,
Deal not with her unleſſe ſhe brings her male:
For ſhe doth under covert baron goe,
Although, ſometimes, ſome traffique ſo (we know:)
And if it may in any wiſe be done;
Make thus with warrantize thy Charter run
To thee, thine Heirs, Executors, or Aſſignes,
For that beyond thy life ſecurely bindes:
So this fore-ſeen, thus done, may that prevent
That after makes raſh buyers to repent.
And yet when I have ſhew'd all Rules I can;
T'aſſure thee more, deal with an honeſt man.

When a man doth purchaſe Land, either in Fee-ſimple or by Leaſe, eſpecially theſe with ſome other obſervations, are to be inquired and looked into; for there is none ſo confident, or ſo ignorantly ſimple, but in a leſſer matter, if he buy but a horſe, will obſerve his pace, his ſhape, his ſoundneſſe, and whether he be in the right of the ſeller; and therefore in this matter of ſo great impor-

tance, how much more curious and ſcrupulous ought a Man to be? And yet have I known ſome purchaſe, and ſome ſell, with as much raſhneſs and unadvice, as they that cut wood over head, the chips falling into their eyes, that they ſee not what they do; ignorant themſelves, and yet, in fooliſh thriftineſs, will ſpare to be informed by the Learned: Then firſt conſider, the Title, the Tenure, the drawing of the Evidences, the yearly value, the quantity, quality, and nature of the place, the convenience, and beſt improof of the ſame: If it be a Houſe, and Land in the Country, obſerve the Fences, Hedges, and Ditches, and the means to preſerve them: what convenient water, the Houſing, how commodious, how in repair; if otherwiſe, the ſuppoſed charge to do them; the ſcituation, the Aire, the wayes fair or troubleſome, what Wood, what Commons belong thereunto, what Commodities it chiefly yieldeth, and where they may be beſt vented, houſhold neceſſities how near or farre off to be had, and the like, but eſpecially the Title and Tenure; for ſome cuſtomes in both are very troubleſome, chargeable, and ſerviceable, as the Tenure *in Capite*, where the Sons and Daughters being Heires to ſome perſon that held this Land, either of the King

in

in chief, or of ſome inferiour perſon by Knights ſervice, whoſe Heir-male being under the age of 21. years, and the female within the age of 14. years, the Lord, or ſome one neareſt to the King, and furtheſt from the land, ſhall have the Ward or cuſtody of the body, or of the lands ſo holden of him, to his own uſe, untill they come to theſe ages, without making account to the heir when he or ſhe comes to age, as Law-bookes will tell you, and the reaſon that the Lord ſhall have the Land to his own uſe, and not the profits redound to the uſe of the Ward in his minority, is for this reaſon which was the original and commencement thereof; for you muſt note, that he whoſe Son or Daughter is thus to be guarded, and his land to be diſpoſed by the Lord, was in his life time bound by the tenure of his land to do manly and actuall ſervice in perſon in time of warr, to keep a Caſtle with ſome kind of warlike weapon in time of war or peace, and theſe kinds of Capital ſervices were called either Tenures *in Capite*, as holden of the King, who is the chief, *Eſcuage* uncertain, *Grand Serjeantier*, or ſome other like ſervice, and was called *Servitium militare*, ſervice of a Souldier, now called Knights ſervice; for the

title of Knight-hood came first by Military service, and *miles* signifying a Souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation; for he that ho'deth by these services, though he be not a Knight, the service is called a Knights service; and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferiour Lords of Mannors, that they may have the continuall service of their Tennants; and therefore whensoever the Tenant of such a Tenure dyed, having none to supply the place of such manly service, the heir being under age, and not of power, the Lord was and is supposed to be bound, for the defence of the Realm, to perform the service by a person for whom he must answer in the Heirs minority; and because the charge was in former times great and dangerous, and the Land given onely for that cause, the Lord was to keep the Heir, and to see him trained up, and made fit for the same service, and for his maintaining and supply of the service, to have the use and profit of his Land until he come to be able to perform himself in person: and so much for

that

that Tenure and the originall thereof, more ſervile and chargeable then any other, there are alſo divers other Tenures and Cuſtomes which are reſpectively to be looked into, for which there is one called Coppy-hold eſtate; which Tenure in ſome kind is baſe, and thoſe are Tenants that hold by the Vigent, the Will of the Lord; But Coppy-hold Lands were very ancient before the Conqueſt, in the *Saxons* time. Some Mannors and inheritances deſcend after the death of an Anceſtor, to the youngeſt as well as the eldeſt ſon, and the youngeſt ſon ſhall inherit; as in *Burrough* Engliſh, if he have not a ſon, his youngeſt brother; as at *Edmington* in *Middleſex*. In *Ottery*, St. *Mary* in *Devonſhire*, the land which is cuſtomary of inheritance deſcends to the youngeſt ſon or youngeſt daughter.

In the ſame manner a man that holds that kind of Land in right of his wife, and ſhe die, the Husband liveth, he ſhall enjoy the Land as long as he lives unmarried, though he have no iſſue by her.

The like Cuſtome is there in a Tenure called Five acre-Land, and deſcends likewiſe to the youngeſt ſon or daughter.

In the ſame manner there is a tenure called *Old Burton* Land, which deſcends to

the eldeſt Son or Daughter; and the Wife of ſuch a Tenement ſhall hold during her life, though ſhe marry, and the Husband of a Wife, inheritrix of that Land, ſhall hold after the death of his Wife, as long as he is unmarried. The Cuſtome of ſome Mannors is, that if the Tenant dye ſeized of five Acres, or under, then the youngeſt Son ſhall inherit; but if above, then all the Sons ſhall inherit.

The Cuſtom of ſome Mannor is, that neither the Wife ſhall have Dowry, neither the Husband hold by courteſie; and the Cuſtom of ſome other Mannor is, that ſhe ſhall have the third part of the rent, as at *Buſhy* in *Middleſex*, and no part of the Land in Dowry.

In ſome Mannors the Wife being a Virgin at the time of her marriage ſhall have all the Coppy-hold for her Frank-bank whereof her Husband dyed ſeized, and many the like in divers other natures; at *Kylmerdon* in *Somerſetſhire*, the Wife hath Widows eſtate; and if ſhe marry ſhe loſeth the Land; but if ſhe be found incontinent, and come into the next Court, riding aſtride upon a Ram, and in open Court ſay to the Lord, or his Steward,

For mine Incontinence I take this task,
Therefore

Therefore to have again my Land I ask.

By that ſhe ſaves what by incontinence ſhe had formerly loſt, and ſhall not forefeit her Land.

In the Manor of *Celtingham* in *Glouceſterſhire* is a Cuſtom, that a man cannot marry his daughter to any man, neither can a widow marry, without the Lords licenſe; and if a man by his wife have never ſo many children and die, his widow may marry another man, and he ſhall carry away all the Land after the death of his wife from all the former children, and he may marry again, if he be a hundred years old, with a Girle of but 13 or 14 years old, and ſhe ſhall carry away the Land from all the heirs. Some Manors do allow the Tenants of the ſame to let the Land for three years, ſome for more, without the Lords licenſe, when, in ſome others, to let the ſame for above a year is a forfeiture; and neither though he let it but for one year, may he let it out a ſecond, till he have kept it a year in his hands, except he hath licenſe. The Manor of *Rayly* in *Eſſex* hath a Cuſtom Court kept yearly the Wedneſday next after Saint *Michaels* day, where the Steward writes onely with a Coal, keeps his Court in the night, without any light at all:

at a place called the Kings hill without the Town, and many Manors and men of great worth hold of the ſame, and do ſervice unto this ſtrange Court, where the Steward calls them with as loud a voice as poſſibly he may, giving no notice when he goes to the Hill to keep the ſame Court, and yet he that attends not, is to be amerced.

And thus you ſee the diverſity of Cuſtoms, ſome in courſe of inheritance of Lands, ſome in way of womens dowries, ſome in matters of forfeitures, ſome in works, ſome in rent, ſome in fines, and the like: and therefore much warineſſe and circumſpection behooves a Purchaſer.

The end of all mens indeavour for earthly things is but to nurſe the life with Honour and with wealth, to have all appliances for pleaſure, profit, and reſpect in waining age; theſe grounds in true underſtanding not ſo impulſive as they are made, and yet we ſee to what divers thoughts, conſultations, and reaches, they bend mens indeavours, to compaſſe the one, that they may inviron the other; and therefore with the tide of mens affections, I indeavour to ſwim a long in cutting out ſome little Channels of profit, with the ignorant; yet worldly-minded men, pelting in a lower, yet harder kind of

taxe,

taxe, not for want of means, but for want of knowledge, in not underſtanding the valuation of Leaſes, Annuities, and Purchaſes, many times loſeth that in a day by omitting a bargain falling into his hands, which many moneths labour doth not countervail: and therefore by ſome directions to bring a little Torch-light to the pur-blind ignorant, I have endeavoured to ſet down ſome Rules of furtherance in this kind. And therefore to that purpoſe firſt I demand, what kinde of Purchaſes are moſt profitable, whether Fee-ſimple or Leaſes; if of Leaſes, whether a Leaſe of 40. 50. or 100. years, or of 21. be moſt profitable? To which I anſwer, this queſtion is to be valued according to the leſſer or greater ſumme or ſummes of money that the Purchaſer hath to beſtow: for if a Gentleman have 10000. pounds in his purſe, or more, then as the nature of man is ambitious, thereby he hath hope in purchaſe in Fee-ſimple, to confirme an hereditary ſucceſſion to his poſterity; and the meaneſt Free-holder will ſay, it is a great content for a man to dwell upon his own, and to have certainty for his Heir, all which Fee-ſimples eſtabliſh: yet withall you muſt think he is not ſo free, but he is ſubject unto many ſervices whereunto ſome inferiour Te-

nure.

nures are not, although moſt men think it ſo precious a thing to be a Free-holder, ſuch a quiet to a mans mind to ſettle himſelf upon his own earth, to know his heir certain.

Leaſes, ſay they, are but of baſe account, the Leaſer many times having his Leaſe taken over his head: when free inheritance cannot be ſhaken; and to purchaſe for life, we know, is but a ſlender hold at the beſt; and yet lately more uncertain then ever, as hath been by the ſudden fall of many thouſands experienced; of the brevity whereof theſe Verſes ſeem to complain:

So ſhort's this life, that every Peſant ſtrives,
In a torn houſe or field to have three lives.
What man is he that lives unto the age,
Fit to become Methuſalah *his Page?*

Now amongſt all theſe exceptions againſt Leaſes, and pleading for Free-hold inheritances, if any one ſhall ask me whether I think it more profitable to purchaſe Land in Free-ſimple, or to buy a Leaſe, I anſwer, for ſmall portions of money, Leaſes; to this peradventure ſome will ſay, Why, a Leaſe is gone in the third part of a mans age, unleſſe it be for 40. 50. or 100 years? upon a Leaſe of ſuch length there were ſome ſtability: Notwithſtanding, I hold a Leaſe of 21. yeares to be more profitable, although to

ſome

ſome it may ſeem ſtrange; for put caſe you have 1000 pounds in your purſe, and you will purchaſe a Leaſe of 100 years, it will coſt you 13 years purchaſe at leaſt; ſo your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the uſe of your money at the rate of ten pound *per cent.* as I put the caſe by 20 pound *per annum*: but if you buy a Leaſe for 21 years, you may have it for ſeven years purchaſe at the former rate of money, ſo will your 1000 pound buy a Leaſe worth 140 pound a year, exceeding the intereſt of your money, 40 pounds a year, and ſo in the greater you loſe 20 pounds a year, in the leſſer you gain 40 pounds a year: then judge whether is better 100, or 21 years.

A Father dieth and leaveth his Son 20 Nobles a year clear by Leaſe, the Leaſe 16 years to come, the Son would ſell the ſame for one intire ſum of money; the *quære* is, what this Leaſe is worth in ready money, and what he may demand for the ſame?

I anſwer, he may demand, at the paſſage of money now, at leaſt ſix years purchaſe, which is 40 pound, that rate it will yield, and hardly more.

One hath a Leaſe of ten pounds a year clearly coming in, 21 years in the continuance,

mance, the party desirous to sell the same, would know what sum of money he may justly demand? the answer is, it is worth 3 years purchase, 8 times 10 is 80 pound, the value thereof is to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pounds a yeer, and being desirous to sell the same would know at the present rate of money now, what it would yield.

To this Answer, some 18 yeers purchase or thereabouts, according to the situation and esteem, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases to be valued, according to how many years purchase they will yield, which are sometimes more, and sometimes lesse, according to the rates of money.

Certain admonitions to Country men.

HE is branded with the name of a sluggard, that would not go forth because the weather was cold, and a Lion was in his way.

But he shall be known by the cognizance of a fool, that forbears his work or journey, because his Almanack saith it shall rain.

Sow not the seed of dissention, lest thou reap the harvest of repentance; neither take up Law as thy instrument, or revenge upon every,

every ſmall occaſion, leſt in the end thou be foiled with thy own weapon; for this know, that although every Term have her ſeveral returns; yet if thou be too converſant herein, thy purſe ſhall find more goings out then returnings in.

Poor Country-men, for the moſt part, it is your wiſedome to follow the direct rules of your Almanack, either for Phlebotomy, or other directions for the health of the body, for ſowing or ſetting of ſeeds of plants, for the cutting of the hair, for the gelding of your cattel, *&c.* Yet where the great Doctor both of health and wealth, of ſoul and body, ſhall give you rules by his Word, by his meſſengers, *Hoc fac & vives*, This do and you ſhall live; or as it was five thouſand years ſince and upward ſpoken to our firſt Parents, *Hoc facite & morieniini*, do this and ye ſhall die: yet it will be more curious, with the pur-blind world to follow your petty anniverſary Oracle, concerning (many times) their uncertain directions, and but about traſh and trumpery, ſticks and ſhreds of but ſmall availance, then that matter of all primary importance, and for which many thouſands now ſmart, that cannot come here to complain.

For thy choice of good, and avoiding of evil

evil days, for the ſpeed or hinderance of any buſineſſe thou takeſt in hand, I adviſe thee not to be greatly ſcrupulous therein, though ſome have been curious to obſerve them: for to the good all days are good, as to the evil all days are evil.

Concerning the cauſes of ſundry Meteors, you for the moſt part think that they have none more then the immediate hand of God: to which I anſwer;

The wind bloweth where it liſteth, and thou heareſt the ſound thereof. The thunder roareth where it liſteth, God holdeth the waters in his fiſt, weigheth the hills and mountaines in a ballance, and ſaileth upon the wings of the wind. Yet thou that thinkeſt, and rightly thinkeſt, and ſo anſwereſt to him that demandeth, They come from God; yet withall know, they come not ſo immediately from him, that they have no ſecundary cauſes, as his inſtruments, whereof they proceed and are effected, as hath in this Treatiſe more largely been declared.

Here followeth the Iles, Ports, and principal Rivers of England.

The ILES.

The Ile of	Wight	Jerſey.	Sheppy.
	Angleſey.	Alderney.	Silley.
	Farney.	Man.	Garnſey.

The

The five Ports. Dover, Sandwich. Rye. Rumney. Winchelſey.

To which alſo add Haſtings, *and* Hide.

Principal Rivers in England.

Thames.	Medway.	Ouſe.
Humber.	Weaver.	Tweed.
Dee.	Severne.	Avon.
Tine.	Trent.	Mercey.

Theſe Rivers through our Iland fairly glide,
As through the veins our Red Sea keeps her tyde;
And both at laſt their various ſtreams impart,
One to the Sea, as th' other to the Heart:
And by the ebs and flows theſe Channels give
As th' Ocean is increaſt, our bodies live.

The end of the Country-mans Counſellor.

A Help

A Help to preſerve Health.

IT reſts in the power and election of him that is in health to detain himſelf in that eſtate (be he not hindred by any extraordinary act of God) his care chiefly conſiſting in rectifying thoſe ſix non-natural things ſo much rehearſed: for in every diſeaſe the cenſure is, *Peccavit circa res ſex non-naturales*: thoſe are the outward cauſes whence flow all inward obſtructions: My aime therefore ſhall be to give you ſome ſhort directions, which uſed, you ſhall healthfully apply your ſelf to imployments, and not moleſt your ſelf and the Phyſician.

The firſt is Air.

1. It is moſt genuine to your complexion, if it be your own Country.

2. Let it be lightſome, clear, pure, nor annoyed with dunghils, ſtink, noiſome herbs, or coleworts.

3. Let your houſe be ſituate on the ſide of a hill, diſtant from low Mariſhes, with a pure ſpring adjoyning.

4. Let

4. Let your windows lie open to the North, South and Eaſt, that the Sun ariſing may clarifie the vapours of the cold moiſt night.

5. If your Aire be wholſom, it will appear by the light viſage, quick wit, and hardy bodies of the Inhabitants.

6. Let your rooms in diſtempered weather be ſeaſoned with ſweet perfumes, ſuch as Roſes, Camphire, Violets, which are cold in operation: if it be cold in the predominant, uſe Musk, Amber, Cinnamon, Citron, Orange, &c.

7. If the weather be miſty, foggy, &c. open no windows, nor take the Aire till the Sun hath cleanſed it.

The ſecond is Diet.

In which obſerve theſe ſubſequent Rules:

1. Eat meats that are moiſt, and eaſie of digeſtion, and not apt to ingender wind, as Capons, Hens, Veal, Chickens, Mutton, &c.

2. Avoid the frequent food of Bacon, Veniſon, Martimas-Beef, Kidneyes, Livers and Intrails of beaſts, which breed raw humours in the ſtomack, and fluxes.

3. Fat meat is moſt wholeſom, but the fat of meat moſt fulſome, and ſoon does glut the ſtomack.

4. Such

4. Such as is white of colour, generally, gives the beſt nouriſhment.

5. Such as are by nature moiſt ſucking, are more wholſome in age, when dryneſſe ſomething qualifies their moiſture.

6. Seaſon meat with ſalt, but not above four or five dayes, and that according to the nature of the fleſh, the complexion of the eater, and the time of the year.

7. All wild-fowl are more wholſom then ſuch as are cop'd up tame, and ſo kept from air.

8. Exceſſe of food breeds ſickneſſe, *Eccle.* 30. 29. 'tis beſt therefore to feed ſparingly.

9. Clog not your ſtomack with much variety, or with meats that are of a ſeveral digeſtion, as fiſh and fleſh at one meal.

10. Eat with an appetite, and not till you have no appetite to eat; for meat, though wholſom in its nature, turnes poiſon if not received with a ſtomack.

11. Provoke not your appetite by ſawces, but let it come of it ſelf; for Phyſitians hold that the imperfection of a former concoction cannot be amended in the next.

12. Fall to your meat merrily, not *animo meditabundo*, or with vexations in your mind.

13. Eat not over-haſtily, but give your meat due preparation by a ſufficient chewing.

14. Be not over-tedious at your meal in ſuperfluous

ſuperfluous varieties, for it dulls the appetite.

15. Make rather a large ſupper then a dinner; for the enſuing night, with the lenght of time, wonderfully helpeth concoction.

16. Eat meats of liquid-moiſt ſubſtance; at the enrrance to your meal it may eaſily digeſt; afterwards meats of more hard digeſtion.

17 Give your ſelf a warm fire whileſt you are at meat, if you are naturally cold.

18 Let the fire be made of dry ſweet wood; for ſuch as is green or wet, as alſo turves, coals, with their groſs ſmoak ſtop the wind-pipes, and ſtifle the ſpirits, yea and dry up the natural moiſture.

Concerning beer, obſerve theſe Rules.

1 Let it be made of fair Fountain water, if it may be ſuch, as ariſeth from the Eaſt, being by it made pure and clarified.

2 Note that ſuch water as enjoyes leaſt motion is alwayes worſt; however rain-water is good, if ſuddenly uſed, but it will preſently putrefie.

3 Let not your beer be over ſtale, for then it will be too ſharp, and lean to ſowreneſs, that enemy of life; yet ſome two moneths old, that dregs may be carried to the bottom, and that ſome ſharp acumen in it may purge choler.

4 Let

4. Let it be well boiled, yet not over-ſtrong or heady: Every exceſſe is hurtful.

5. If you are by nature moiſt, drink not much at meals; if you are dry and cholerick, begin your meal with drink, and conclude it with the ſame, that it waſh the ſlime into the bottom of the ſtomack.

6. At beginning let your drink be more ſtrong, and ſo by degrees more qualified with water.

7. *Sæpe, parumque bibendum*; drink often, but a little at a draught.

8. If you drink Wines, let them be moderately taken, and well tempered: at meal the beſt Claret: in a morning, White wine with Sugar and a Lemon.

Such as are meanly ſweet give the beſt nouriſhment; over-ſweet are more fulſome: and by reaſon of their heat and groſſe moiſture, ſoon cloy the ſtomack: beſides, they convert ſpeedily to yellow Choler, as alſo breed obſtruction in the Liver and Milt.

The third is Evacuation and Retention.

Which produce thouſands of diſcommodities, if not orderly reduced to their action.

Evacuations are of divers ſorts; the firſt is that of excrements, produced from corruption of meat and drink; which too long com-

compressed, cast foul vapours upward, and poyson the brain, *&c.*

There is another Evacuation by way of swear gently moved by exercise; which (as is after demonstrated) is the best; but if by reason of infirmity a man cannot evacuate by Exercise, 'twere best use Artificial bathes of warm water, so his body be of a dry choleric constitution, and he use it at a seasonable time, some half an houre before bed: as also if his body be not subject to the defluxion of humours.

But a Phlegmatick body were better use Hot-houses or Stoves more frequently applyed in cold Countries.

But the best is the sweet Evacuation by way of *Venus*, which abused may be termed a sinne; but moderately, and with fit persons, is so farre from being a sinne, that it is commendable, tending to the preservation of mankind, as well by ejection of that which hinders the appetites to meat, dulls the senses, (I mean overlong retain'd) and is the cause of nightly pollutions: as by production of Children, in whose Essence the world hath its being: but lest I should enforce that to which man is too much inclined, let me demonstrate those horrible inconveniences which ensue its intemperate use: It weakens

kens the body, and makes it an Anatomy grown crooked ere half his Age be ſum'd; for it extinguiſheth radical Moiſture ſo much, yea, it drieth the body more then the loſs of fourty times ſo much blood: Seed is the main Columne or Pillar of our nature, and indeed ſuddenly (if caſt away) invites death.

In the uſe thereof let me arm you with theſe directions.

1. Uſe only one, and her your wife; for variety hurts abundantly, beſides the breeding of diſeaſes.

2 Uſe her moderately, and force not nature, *tantùm ut amatorius acceſſerit ardor*: neither provoke your body by force of laſcivious dyet, ſuch as are *radices omnium generum bene conditæ, eruca, amygdalæ dulces, ſyrupi, ſucci, piſces optimè præparati, & quicquid Medici impotentiæ rei venereæ laboranti præſcribunt*; which produce ſuch enormous effects, as he (of whom *Sckenkius* reports) who, *Poſt potionem, uxorem, & quatuor ancillas proximo cubiculo cubantes compreſſit. Baptiſta Porta* ſpeaks of certain Herbs brought out of *India*, which not only to thoſe that eat them, *ſed & genitale tangentibus tantum valeant, ut coire ſummè*

deſidersue

deſiderent; quoties velint, poſſint: alios duodecies profeciſſe, alios ad 10 *vices perveniſſe refert*: But what is the effect of this? only *Semen non bene coctum, immo ſanguis in loco ſeminis effertur*: and the veins are ſo abundantly exiccate, that he rather ſeems an Anatomy then a man; worthily therefore are they cenſured, of whom *Ovid, Eleg. lib.* 3. *&* 6. who, *Quot itinera una nocte confeciſſent, tot coronas ludicro Deo puta Priapo donarent, Cingemus tibi mentulam coronis, &c.*

3 Thoſe are worthily condemned who touch their wives, *Nulla menſtrui decurſus ratione habita, nec obſervato interlunio; qui ſunt quarta luna concepti*, do dote, ſhort liv'd, and are ſtill diſeaſed: The old Law puniſheth with death offenders in that kinde, *Levit.* 18. 20.

4 Meddle not with your wife after the eating of Garlick, Onions, *&c.* or if you are too much dejected with cares, dull, fearfull, *&c.* for, *Ex triſtibus triſtes naſcuntur*, ſuch will your children be, and ſo affected: Commonly therefore do wiſemen beget fools, as *Lemnius* argues, *Quoniam perſolvunt debitum languide & oſcitanter, unde fœtus à parentum generoſitate deſciſcit*: as alſo becauſe the ſpirits of wiſe-men

are diſſolved by their ſtudy, and carried from the heart into the brain.

5. The Winter is far fitter for action then the hot Summer: when the heat of the Sun hath extracted the inward heat out of the body, it will be too deſtitute, if then evacuated: beſides, the body in that ſulphurous ſeaſon will be over-chafed: but the Spring allowes the freeſt uſe, when Nature is deſirous to empty it ſelf without the help of Art: but of Time, the Night is moſt fit before ſleep, when the ſtomack is ready with its nutriment to ſupply the loſs of Seed, and the warmth provokes an eaſier Digeſtion; as alſo becauſe ſleep enſuing may lenefie the laſſitude invited by the violent action.

6 Let Students eſpecially take heed of *Venus*, for *ſpiritus exhaurit, animumque debilitat*: which indeed ſtudy it ſelf weakens ſufficiently; yea, if overmuch above meaſure: but ſpecially 'tis hurtful to ſuch as are in complection cold and dry: Melancholick men muſt chiefly avoid it, and all that are troubled with the Gout, Palſie, Epilepſie, unleſs, luſty in blood: *certe conſtat nimium ſemen eſſe cauſam morbi.*

The fourth is Exerciſe.

Which is attended by theſe enſuing commodities. 1 Hard-

1 Hardneſs and ſtrength of members, whereby the body ſhall be leſs grieved when it undergoes labour: he that is chill doth ſooneſt take cold, but the ſwarthy labourer is ſeldome moleſted with ſuch petulant diſeaſes.

2 It gets increaſe of Natural heat, by means whereof the nutriment caſt into the ſtomack is more facily digeſted, and ſome crudities left unconcocted.

3 It expels Excrements by ſweat, which otherwiſe would breed ill humours.

4 It gains more ſtrength and violence to the breath, whereby the pores will be the better cheriſhed.

In your Exerciſe obſerve theſe Cautions.

1 Let it be when your body is empty, the ſpace of two hours before you eat: chiefly leſt after thoſe common fricſtions, in the morning, as waſhing, kembing, gargariſings, &c.

2 Chuſe for the place of your exerciſe the open Aire, not confined, if it be fair weather; that the pureneſs thereof may expel all tumid Ventoſities, and ill Savours from your lungs.

3 Let it be moderate, by no means violent; rather *ad ruborem*, then *ad ſudorem*;

leſt it too much dry the body, and over-heat it: An old man ſhould chuſe to be rubb'd with a linnen cloath, a young man ſport himſelf.

4. Try your body (but not with too much ſtraining) whether you can avoid excrements before it, which will elſe prove noiſome to your brain, *&c.*

5 If your mind be exerciſed ſometimes, it is ſufficient to avoid, *&c.* ſuch as are the ſports of Cheſſe, Tables, Cards; which with a kind of alacrity prepares you fitter to receive your nutriment; but by no means uſe it preſently after dinner, for then the force of conſideration withdraws the ſpirits from helping concoction, and by that leaves the meat undigeſted, and conſequently vapours, that are noiſome to the head.

The fifth is Sleep and Waking.

As the want of our ſleep diſturbs the mind, torments the body, and provokes crudities, ſo too much ſleep ingenders the Gout, Epilepſie; makes the brain giddy, cauſeth the Palſie, and offends all the ſpirits.

Somnus quies rerum; 'tis true, yea and moſt wholeſome; for it helps not only to concoct the meat, but alſo the humours ingendred

gendred with it: Yet let him that is bleſt with that happineſſe of being able to ſleep, note

1. That if he be a Melancholick man, he ſleep not above ſeven or eight hours; if Sanguine, not ſo much; for it will over-moiſten his brain, and confound his memory.

2. Go to bed about ſome two hours after ſupper, when as the meat is ſetled at the bottom of the ſtomack: and firſt lie on the right ſide, becauſe there the Liver reſts, under the ſtomack, not moleſting but gently heating it: after the firſt ſleep turn to the left ſide, that the meat may deſcend: by all means lie not upon the back; ſometimes to grubble upon the belly may be wholeſome.

3. Sleep not at noones, becauſe it over-moiſtens the brain, which received ſufficient in the laſt repoſe: but if neceſſity inforce, receive ſome ſhort nap ſitting, but not till an hour after meat; alſo let your ſhoes be looſed, which elſe beats back into the brain ſuch vapours as would vent at feet.

4. If you are by nature cold, correct the chilneſſe of your bed with the heat of a warming-pan; but if nature can ſuffer it, accuſtome your ſelf to a cold bed, for a natural

warmth is more genuine than an artificial.

5. Uſe not to lie waking without ſleep, which onely miniſters nutriment to urine, and luſt, fills imaginations, and invites melancholy.

6. So ſoon as you ariſe, ſpit out the viſcous matter which the night hath congealed in your mouth; and ſhake down, with a wild ſtretching, that ill part of nouriſhment, which lies unremoved in your ſtomack: Then waſh your mouth with Fountain, and Roſe-water, and Vinegar mixt together; cleanſe your eyes and hands, and kemb the hair of your head backwards ſtrongly.

The ſixth is perturbation of the mind.

Which avoided is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vain conceits drowned, fear and ſorrow avoided, and mirth obtained, it is the *bene eſſe* of this world; and to be preferd befor an *Indy* of wealth: *Omnia corporis mala ab animo procedunt*, ſaith *Plato*: by the ſouls ſupine negligence which ſwaies the body, all evils enter into it: yea, more diſeaſes ſpring *à Perturbationibus quam Humoribus* (ſaith Saint *Auſtin.*) Theſe are ſubdivided into Iraſcible and Concupiſcible: as Envy, Pride, Malice, Sorrow, Fear, &c. of which

which ſome have written whole Tracts, as writeth the Jeſuit, *Burtons Melanch. Rebuſis*, *Bruel*, yea, and the body of *Ethicks*. The particularities I refer to them; my brevity onely for avoidance ſhall arm you with theſe cautions:

1. Retain a clear conſcience both toward God and man; for he that is in it troubled, can never be at quiet in his ſoul.

——*Hic murus ahæneus eſto,*
Nil conſcire ſibi——
Integer vitæ ſceleriſque purus,
Non eget Mauri jaculis ——

He needs not fear what man can do unto him, whereas a tainted man fears his own ſhadow; yea, *Noctem & vigilium*, growes pale if he lie alone, leſt ſpirits for his ſins ſhould torment him.

2. If a man knowes what paſſion beſets him, let him avoid the place where it may be moved.

3. Let him impart his care to ſome ſpecial friends, in whoſe honeſty he hath confidence, that without jealouſie he may credit his counſel.

4. Let him avoid ſolitary Groves; and ſeek to aſſociate with merry company; let him carowſe a cup of Sack, according to that of the *Proverbs*, that he may forget his

ſorrow, and remember his miſery no more: The Poet well pleaſeth me,

Ebrietas ne ſit, aut tanta ſit ut tibi curas
Demat———

5. Let him not be idle, but imployed in ſome exerciſe, either of the body or of the mind: let him addict himſelf to ſuch employment as his humour beſt pleaſeth, whether Muſick, Dancing, Singing, &c.

6. Let him confeſſe himſelf to ſome honeſt Divine, whoſe learning no doubt will divulge fit ſalves to cure his paſſions; but what they are, I leave to him as beſt acquainted with the Patients diſpoſition, and as a matter appendent to his profeſſion.

———Ne me Criſpini ſcrinia Lippi
Compilaſſe imputes, verbum non amplius addam.

FINIS.

SPHINX AND OEDIPUS

Yet further propounding and dissolving of RIDDLES.

OR,

A Supplement, or new Supply of Additions, pertinent to this former *Miscellany*, or *Help to Discourse*.



LONDON,
Printed for *Andrew Crook*, 1663.

A Help to Diſcourſe.

Queſtion.

WHat man was he that wrote moſt and trueſt of that time, before which inſtant there was neither Man, nor Time; Heaven, or Earth, or Scriptures?

A. Moſes, that great Prophet, miraculouſly preſerved in his birth from drowning; from the loſs of his tongue by burning; bleſt in his life, to come neereſt to ſee God, that ſaw the Land of *Canaan*, but entred not thereinto. This *Moſes*, by the revelation of God, which if what he foretold had not ſo directly ſucceeded, that which was paſſed had not ſo effectually been believed.

Q. *Who was he that had the moſt honourable burial of all men?*

A. Moſes, buried by the hand of GOD himſelf, becauſe he would have his Sepulchre altogether unknown to man, leſt with the-

the admiration of ſo great a Prophet, the inclinable people ſhould Idolatrouſly go a Pilgrimage to his Tomb; yet from thence ſhortly after tranſlated to heaven, as it may appear, *Jude* 5.9. There was a ſtrife between St. *Michael* and the Devil about the body of *Moſes*.

Q. *What Doctor of the world was that that out of the world, nay, out of himſelf, amongſt Angels, learned that which he taught amongſt men?*

A. St. *Paul*, when he was wrapt up into the third heavens.

Q. *Who is the ſwifteſt runner, and greedieſt devourer of all other?*

A. Death, for that rides with them that ride; goes a foot with them that go a foot; ſwims with them that ſwim; flies with them that fle; wars with them that war; eats up the eaters; and drinks up the drinkers.

Unto whoſe hand hath direful war ſubdu'd,
Without her ſlaughter, men, more multitude.
In *France*, in *Bohem*, *Ree*, *Palatinate*,
Then cold diſeaſe and ſickneſs, had its ſeat,
In all their power upon the brittle life
Of humane frailty with her murdering knife.

Where

Where ſhe hath kept her holiday of mirth,
To ſee the unburied dead, bury the earth;
To ſee the murderous Cannons daſh down Towers,
And mow down Towns of men, as Sithe-men flowers;
Whilſt where a peaceful death our fate doth tend,
And ghoſtly comforts to make ſweet our end;
With all theſe adjuncts when they come to try,
We cannot find this trick of theirs, to die.

Q. *Who are principally reputed, amongſt others, to be the moſt Catholick and Cardinal Doctors, and Columns of the Church?*

A. S. *Hierome*, S. *Auſtin*, S. *Gregory* and S. *Ambroſe*: S. *Auſtin* famous for his Diſputations: S. *Gregory*, for his Morals: S. *Hierome* for his Tranſlations: S. *Ambroſe* for his writings upon the Sacraments.

Q. *Which of the Fathers wrote the moſt learned, and moſt profitable Books of all other, to the benefit of the Church of Chriſt?*

A. S. *Auguſtine*, both in divine and ſecular Writing the moſt learned of all the Doctors. He wrote ſo many Books as in ones life time can hardly be read and well digeſted, being a thouſand famous Tracts, ſo that one would think by his many Volumns

lumns

lumns that he did nothing but write; by his learned Works, he did nothing but ſtudy all his life long.

Q. *What Author of all other would you chiefly deſire, the reſt being taken away?*

A. This queſtion was ſometimes propoſed to *Theod. Beza*, who anſwered, *Plutarch*: Which though I cannot diſ-approve his judgment for choice of ſo excellent an Author, ſo grave and learned in his parallels and Morals, and other his Works; yet ſo, as not to be preferred before the *Theſaurus Hiſtoriarum*, being the Catalogue and compendium of all Hiſtories and worthy examples, wiſdom and eloquence, deſerving in ſomes opinion, more preeminence then any other, excepting the holy Book, always to be excepted, and placed in the higheſt room.

Q. *Who next?*

A. Seneca, a bleeding Author of ſo great Antiquity, and high-aſpiring excellency in heavenly Contemplation, which according to the greatneſs of his mind and learning, he plentifully in every place pours out to his Readers, who living in the firſt ſpringing of the Church, imparted, and learned many things, to and of Chriſtians. Make trial of this *Seneca*, *Plutarch*, *Plinius Junior*, and others, which lived in thoſe times,

and

and conſider the elegant phraſes, and divine ſentences in their Books. *In Plutarch de tranquilitate animi,* and *de utilitate ex inimicis capienda,* and others, ſo ſquared by the rules of Chriſtianity, which *Plato, Ariſtotle,* and other more ancient Philoſophers before Chriſts time, are utterly exempted from any taſte: and therefore with Saint *Hierome* we conclude him amongſt the Catalogue of Divine Writers.

Q. *What is the right end and method of compoſing and reading of Books?*

A. For compoſing of Books, men ſhould not compoſe Books, but treaſures of hidden worths and ſecret depth, not as now, where *ſcribimus indocti, &c.* but ſuch as ſhould be ſomething to all men; to young men ſobriety; to old men ſolace; to poor men, riches; to rich men ſufficiency; that they may be ſuch contents to their owners, as they were to him who in the midſt of his Library ſaid, Here am I, even as it were incompaſſed with heaven it ſelf, in my Paradiſe of ſweeteſt content, having ſo many learned Counſellours ready to inſtruct me night and day, that I am here ever leaſt alone, when I am alone, ever leaſt idle when I ſeem to be idle: inſomuch that with my continual reading and meditating, my breaſt is made the Library of Chriſt.

And

And for reading, what doth it profit barely to ſpend time, to run over the ſayings and writings of learned men, which formally is, but to touch the skin of words, unleſſe we chew, ſwallow down, and digeſt the very juyce and marrow, and make it a part of our ſelves in our knowledge, practice, and retention, in the fruit whereof we read of ſome ſo wonderful capacious, as not to be paralleled. *Claudius* the Emperour, who retained in memory all *Homer*, *Saluſt*, *Demoſthenes*, *Avicen*, *Ariſtotles* Metaphyſicks; *Tully* and *Seneca*, who never heard any thing material, but imprinted it in memory. So *Scaliger* writes of himſelf, that he learned *Homer* in twelve days, all the Greek Poets in four moneths: for which ſome other jeſted at him ſaying, He made haſte to digeſt ſo many Chickens in ſo ſhort a ſpace.

Q. *What was the reaſon why* Socrates, *and ſome other Philoſophers, committed nothing to writing?*

A. Socrates ſaid, his reaſon was, becauſe the Paper would be more worth then what he ſhould put thereon: another ſaid he would write nothing, (as ſome that will not marry) becauſe he might the more freely enjoy other mens folly, as they other mens wives.

Of

Of the wonderful ability, acts, arts, and gifts of some men.

It is written of S. *Augustine*, that at twelve years old he interpreted the whole Scriptures, and in his age had read and composed 1000. Books.

S. *Hierom* wrote so much, that one in his life-time can hardly read his works.

Julius Cæsar could at one time read, write, hear, and indite.

Johannes Baptista Porta writes of some so excellent, that they could indite to ten writers, ingrave several matters, faster than they could pen.

There was one that comprised all *Homers Iliads* in so small a volumne, that it could be put into a Nut-shell.

So there was an *Italian*, that wrote the Apostles Creed, and the beginning of St. *Johns* Gospel distinctly in the breadth of a penny, to the amazement of *Charles* the fifth Emperour; and *Clement* the seventh, Pope.

Another pictured *Colonia Agrippina* in so small a form, that a Fly covered the whole portraitnre with her wing.

Another curious workman carved upon a Jewel the Chariot of *Phaeton*, four Horses, their reins and feet; the least thing apparant in that circle as their bodies.

Q. *What*

Q. *What was the first Book that ever was printed with brasse Title and Letters?*

A. M. T. C. De Officiis, which Copy is this day reserved in the publick Library at *Frankeford*; Printing and Guns were found out much about one time, which since is hard to say, whether the one hath done more good, or the other harm; for, as by the help of Printing we have that done in one day, by one man, that without it, many could not do it in a year by writing; now having that by this means easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust: after that, upon barkes of trees, upon stones, pencel'd upon Lawrell leaves, after that, in more neatnesse upon parchment, varying as diversly in the action, as the stuffe. And for the latter issue of the Friars brain, I mean Guns, the one hath not made a quicker way to instruction then the other to destruction.

Q. *What is the heaviest burthen the earth bears?*

A. Some say the massie and ponderous Mountains of the earth, of which some are of wonderful fruitfulnesse, admiration and height. *Olympus* a Mountain in *Macedonia* of that height, that it extends above the humid region of the Aire, above which, no bird

bird flies, or wind blowes. Many famous Mountaines are there in *Judea*; *Sion*, the moſt ſtrong, upon which the Tower of *Hieruſalem* was built; *Thabor* the moſt pleaſant, in the middeſt of *Galilee*, whereon Chriſt ſeemed to be transfigured: *Hermon*, the moſt high, which *Sihon* King of the Amorites worſhipped; great *Lybanus*, famous for Cedars; *Carmel*, the moſt fruitful habitation of *Elias*, neer which the 450. of *Baals* Prieſts were ſlain; *Sinai* the moſt holy, on which the voice of God was heard, and the Law given, of ſome called *Horeb*: *Pelion* and *Oſſa*, and ſome others, as *Pliny* reports, eight or nine Germane miles high: in *Europe*, the Alpes, and ſome other; yet none of theſe ſo burthenſome to the earth as a ſinner; neither are they, as ſome would have them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God; for upon Mount *Moriah* *Solomon* built the Temple: upon a Mountain Paradiſe was ſituate: The Ark reſted upon the Mountaines of *Ararat*. *Lot* was commanded to eſcape to the Mountaines: upon a Mount the Law was given: Chriſt is deſcribed by the Church, to come leaping upon the Mountains: he was tempted upon a Mountain: preached upon a Mountain: wrought miracles upon a Mountain;

tain: ordained the twelve upon a mountain: departed to the Mountaines, when by force they would have made him a King: conferred with the woman on a Mountain, prayed on a Mountain all night, was crucified on a Mount, appeared to his Diſciples upon a Mount, aſcended to heaven from a Mount; his foundation is the holy Mountains; and thoſe that he will glorifie, ſhall reſt on his holy Mountain.

Q. *What was he that in the confuſion of tongues, kept both his Language and Religion pure, and unchangeable?*

A. Heber, of whom it is very probable by the conſequence, that he had his name from his parents, by the inſpiration of the Holy Ghoſt; for he, when all the reſt fell to Idolatry and relapſe, continued in the truth, and kept himſelf free from the Impiety of *Babylon*, and ambition of *Nimrod*: and hence it came to paſſe, that all his poſterity, even to Chriſt, continued in the Hebrew Church, and were called Hebrews: So *Abraham* being his follower, was called an Hebrew: not ſo much for his blood, as for his Religion.

Q. *Who was he in the Scriptures, that had neither his beginning, Father, Mother, Anceſtor nor end deſcribed, or made known?*

A. *Melchiſedeck*, that King, and Prieſt,

Prieſt, a Type of the God-head, eternally exiſting: as of the Man-hood, unſpeakably conceived.

Q. *Why is Chriſt, as it is in the Canticles, called the Flower of the field, and not the Flower of the garden?*

A. Becauſe the ſweet ſavour of his grace is not included as in a garden, but open to all, as is the field.

Q. *What Trees were thoſe that brought forth their fruit at the inſtant of their firſt planting?*

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as God ſpake the word.

Q. *What Trees are moſt laſting?*

A. Moſt Trees are very ſtrong and durable to withſtand the violence of wind and weather; the Oake increaſeth a hundred yeares, and decreaſeth longer: ſome Trees will laſt ſix hundred years, the Cedar and Box-tree are thought of everlaſting continuance: After whoſe example one thus moralizeth: As no fruit is to be expected from that tree that doth not firſt bring forth leaves and bloſſomes; ſo no honour can accrew that Age that in Youth doth not bud in diſcipline and labour.

Q. *What*

Q. *What woman was the most beautiful that ever was in the world?*

A. Eve, because she was the immediate work of Gods own hands, produced without any secondary causes.

Q. *In what year as it is conjectured, was* Adam *created?*

A. About 33. in his best perfection; and some Learned men are of Opinion, that the blessed shall rise about that Age.

Q. *Who was he that was born, and never dyed?*

A. Elias.

Q. *What Trees were those that were Types of the Law and Gospel?*

A. The Tree of Knowledge of good and evil, and the Tree of Life in the midst of Paradise, and both neer one to the other: for the Law, like the Tree of Knowledge, sheweth the deformity of our sin, but leaveth us to the difficulty of the cure; but the Gospel, like the tree of Life, healeth our infirmities, and with that good *Samaritan*, bindeth up our wounds, so that we are able to take up our bed and walk.

Q. *What Creatures shapes are those that the Devil never puts on?*

A. The Dove and the Lamb; and for this reason, as it is conjectured by some, because

cauſe the true Lamb of GOD vouchſafed from the innocency of this Crearure to be ſo ſtiled; and in the form of a Dove the Holy Ghoſt appeared, the priviledge whereof is as a barre to reſtrain him from inveſting himſelf in ſo harmleſs Shapes: And therefore he preſents himſelf in Goats, and Doggs and Cats, and ſuch like, which more ſort with his Diſpoſition, as by the Confeſſion of divers Witches doth continually appear. See the Book of Araignment of Witches in *Lancaſhire*, *Lincolnſhire*, the Witch of *Edmington*, to whom he appeared in the ſhape of a Dogg, and called his name *Dom*.

Q. *Which is the King among Serpents?*

A. The *Baſiliske*, a Vermine not above twelve fingers length, having a white ſpot on her head as the Enſigne of a *Diadem*: ſhe driveth away all other Serpents with her hiſſing, neither doth ſhe rowle up her ſelf as others doe, but bears her body upright to the middeſt: ſhe kills Fruits by her breathing upon them, burns Herbs, breakes Stones.

Q. *What Beaſt, of all other the faireſt, in a Moment was made the moſt deformed and loathſome?*

A. The Serpent it ſelfe, which being now

now so detestable, creeping upon her belly, and licking up the dust of the ground as long as she lives, was before the fall so amiable, so gentle, going upright, being fed with the sweet fruits of herbs and leaves, sweetly conversed with *Eve*, whereupon as Saint *Basil* saith, she was thought to be the more fit instrument for the Devil to work by, a sudden and fearful change for the serpent, but a worse for the Devil, who before his fall being so glorious a creature, turned himself by contempt from God, into the woful condition wherein he abideth and whereinto ever since he labours to inthtal and draw others, not for any profit to himself, or ease of his own punishment, but only to continue his contempt and hatred against God and his people, and therefore he is punished according to the severity of Justice without mercy, because he was his own seducer, whereas men that fall by the wicked allurement of the Devil, have found favour. St. *Hierome* saith, the Devils name that talked with *Evah* was *Reseph*.

Q. *Was the Serpent turned into a reasonable creature, when she was made the Devils instrument?*

A. She was not turned, neither did she understand the sound of the words, which by her

her the Devil spake, but the Serpent is called crafty, for the subtilty of the Devill.

Q. *What Creature was that which was utterly (as some Authours write) extinct in the Flood?*

A. The Unicorn, and thereupon they affirm, those Horns that are so precious, to be gathered from out of the Earth since the Deluge. But many there are of a contrary Opinion; and the reason is, because they are many times named in the Psalms, which if they had no more been, would not so have been mentioned, and therefore with these we conclude, that there are, though not many, in some part of the *Indies*, and some other few Countries.

Q. *What is that which is the greatest miracle in Man, and of the which he cannot be deprived?*

A. The Conscience, the test to every action, either to justifie or condemn us in the same; which in the wicked is both the Prison, the Judge, and the Torture, the bridle before, and the scourge after sin. To which purpose is here annexed a Story of a Woman, one of that frail sex; where on the one side an evil, on the other side, a good Conscience shewed it self, as thus follows: A Christian Matron in Prison, condemned for her Religion,

and being with childe, fell in travel with such vehemency of pain, that she was forced to much impatiency; which the Keeper rebuked, asking her if she could not endure that little without so much clamour; how she would shortly endure her death: to whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian, for the faith of Christ. To which purpose saith St. *Gregory*, What doth it profit thee, if all praise thee, and thy Conscience condemn thee; or all men condemn thee, if thy Conscience acquit thee? and therefore how much every one is in the judgement of God and his own Conscience, so much truly he is, neither more nor less; therefore to think any man better for his greatness without goodness, is a vain and blind deceit, when the upright Conscience will tell thee otherwise.

Q. *What death was that, that profited some thousand of years before it was effected?*

A. The death of Christ, for he was the Lamb slain from the beginning, effectual from the first Promise to all believers, yesterday and to day, and the same for ever.

Q. *What should seem to be the reason, that*

in

in the Scriptures so few of Christs answers are directly to the question propounded?

A. Because our Affections in our demands go not the right way, and his answers are rather to instruct us, what we should ask, then to answer us in what we doe: as for example, amongst the Disciples of Christ, one desired to sit at the right hand, and the other on the left; but Christ answered, he that would be greatest should be least: some followed Christ, that he should give them bread, but he preacht unto them the Heavenly bread which nourisheth to eternal Life. In another place, being asked to heal the sick, he answered, Thy sins are forgiven thee; and so he sent the *Samaritan* from *Jacobs* Well, to the Fountain of Life, by her amazement in his knowledge.

Come see a man from whom is nothing hid,
Who told me all things that I ever did.

Q. *What was* Godfrey *of* Bulloigns *Apothegm of the Crown of Christ?*

With golden Crown it is not fit t'adorn
The servants head, where th' Masters Crown was thorn.

Yet the Popes of *Rome*, those proud usurpers, brag, that the Chair either takes them good, or makes them good; and from that concurrence of goodness, ariseth such a

ſea of ambition and pride, that betwixt the humility of the Maſter riding upon the foal of an Aſſe, and the exaltation of the ſervant riding upon the necks of Kings and Emperours, a Crown of Gold is oppoſed to a Crown of Thorns; but for the Chair, we know if it takes them good, it makes them bad; if bad, it makes them worſe; for by the Lions paw, judge of the whole body. *Hadrian 6.* before he obtained the Papal dignity, taxed many abuſes in their Church, but afterward when he might have mended them, he thus excuſed it; when we were little ones, we ſpake as little ones, we did as little ones; but now being men, we forget or diſlike thoſe things we did being children: but 'tis no wonder there: for in a Country of Wolves it is lawful for every one to be a Wolf.

Q. *Whether do all creatures acknowledge the Supremacy of the Pope, or not?*

A. Why ſo; then they muſt adulterate the Pſalm for their proof, *God hath put all things under his feet*; that is, they ſay, under the Pope; Sheep, that is, Chriſtians; Oxen, that is, Jewes and Hereticks; the Beaſts of the Field, thoſe are Pagans; the Fiſhes of the Sea, thoſe are the Souls in Purgatory; the Fowls of the Air, thoſe are the Souls of the bleſſed, or rather good and bad Angels.

Q. *Where*

Q. *Wherefore on the top of Church-ſteeples is the Cock ſet upon the Croſs, of a long continuance?*

A. The flock of Jeſuits will anſwer for you. For inſtruction: that whilſt aloft we behold the Croſs, and the Cock ſtanding thereon, we may remember our ſins, and with *Peter* ſeek and obtain mercy: as though without the dumb Cock, which many will not harken to untill he crow, the Scriptures were not a ſufficient Alarum, which ſpeaks daily unto us in the voice of the Prophets and Apoſtles. The night is paſt, and the day is come, let us riſe from the ſleep of ſin, that we may imbrace the light of Chriſt.

Q. *Whether (according as it is conjectured) is the number of Angels or men the greater?*

A. Many think that the number of Angels; to which multitude all man-kind is compared as one ſheep, which the true ſhepherd, leaving 99. upon the hills, came to ſeek this one going aſtray; by which they inferr, that there are ſo many more Angels then Men, by ſo much as 99. ſheep that ſtayed, exceed the number of that one that went aſtray.

Q. *Why was man the laſt work of God in the Creation?*

A. Becauſe according to his wiſedome he began his workes upon the loweſt and inferiour creatures; and ſo he aſcended with his time to the more eminent and nobler: for firſt he made things without life, as the firſt matter, the heavens and the earth, and the like: after that, herbs, plants, and trees, which have a vegetative life only: after beaſts birds, fiſhes, and ſuch other, which have a ſenſitive life; and therefore it is no marvell that the God of order obſerving this order, that man, the moſt perfect creature, excelling all other both in body and mind, was his laſt and beſt workmanſhip, having an eſſence, and beſides an eſſence, a vegetative life, and to that a ſenſitive; and above this, and all, an apprehenſive ſaving faith, which is the ſoul of the ſoul, and the Reaſon of Reaſon: and which being of himſelf the *Microcoſm* or epitome of the whole world, it was neceſſary the whole world ſhould be made before the epitome thereof could be drawn.

And although, as ſome object, that many creatures in many things excell man, as the Elephant more large of body, the Hart more ſwift of foot, the Bull more ſtrong, the Eagle better ſighted, the Dog of better ſcent, the Daw of longer life, there is yet in man wiſe-

dome,

dome, by the which he converts all theſe to his uſe and ſervice.

Q. *Whether is it better to be born of high birth onely, or from the mean to be of an ingenuous diſpoſition, and learned education?*

A. To be of high birth, and of worthy fame,
A double honour doth o're-gild that name,
But who hath onely title without worth,
Hath crack'd Fames trumpet that ſhould ſet it forth.
But who hath Wiſdomes riches, Vertues ſtore,
Let his deſcent be mean, his worth's the more.

Argus King of *Peloponeſus*, for his ſingular wiſedom, and circumſpection, was feigned by the Poets to have had 100. eyes: *Briareus* for his dexterity and proweſſe 100. hands: ſo it was ſaid of *Beringarius*, that he knew all that was knowable: of *Hippias Eleus*, that he was wont to glory that there was no Art that he was ignorant of, were it Liberal or Mechanical, inſomuch that the ring that he wore on his finger, the clothes that he put on his back, were all of his own making; but yet for all this, he is the wiſe man that learns from every man; he is the ſtrong man that

rules his own affection; the rich man that rejoyceth in his own portion; worthy of honour, that honoureth others.

Q. *One came to demand of* Eucrirus *the wise Philosopher, whether he had rather be* Crœsus, *or* Socrates; *and what was his answer?*

A. Quoth he, *Crœsus* whilst I live, but *Socrates* when I die.

Q. *Whether do more souls go to heaven, out of Church-yards, or from the Gibbet?*

A. From the Gibbet certainly, as the good Thief from the Crosse, and no doubt many others; but from the Church-yards none; their carcasses lie buried, but the souls before are fled.

Q. *What is the best present cordial to sweeten the future pill of death?*

A. Preparation and Dedication, whence insues Mitigation; to which purpose saith *Seneca*, Do that which must be done, whilst thou art strong, whilst thou art wise, whilst thou art thine, expect no future time, but embrace the present, for that which is to come is not yet time; and when it shall be, peradventure it shall not be thine.

And yet further to prepare us, which for the most part dis-prepares the world, since we slip not suddenly into the grave, but by degrees

grees, we think like the fool that gazed at the Sun, we paſſe not, though our progreſſe be never ſo ſwift; and therefore a little to fore-warn us, if any caution may enter theſe ſteely times of ſecurity, we die daily, and ſome part of our life is continually lopt off, yea, we deceaſe even in increaſing; for firſt we loſe infancie, then childhood, after youth, then middle age, till at laſt Death, with theſe harbingers, ſeizeth upon our old age; or ſome age. To which purpoſe is here annexed a ſtory of one who had covenanted with Death, that he at no time ſhould come and take him unawares without ſufficient warning: but firſt, he ſhould ſend ſome meſſengers afore-hand to ſay he was coming: to which they were both agreed: upon which compact, this party lived for a long time very careleſſe and ſecure, at laſt Death comes and ſuddenly arreſts him; Why, quoth he, thou haſt not performed thy promiſe, and thereupon began to wrangle and complain of fraud; but Death thus pleaded for himſelf, that he had ſent many meſſengers; for, ſix years ſince hadſt thou not a great Fever, after that the pain of the Stone, Cough, and Head-ache, and now laſtly a Conſumption? and what were all theſe but my meſſengers? and

therefore having perſormed my promiſe, go with me.

Q. What thing is that that goeth ſwifteſt of all moving things, and yet the moſt apprehenſive of all living things cannot perceive his inſtant motion?

A. The Sun, which according to ſome Aſtronomical conjecture, runs two hundred ſeven and twenty thouſand miles in one hour; but herein opinions differ.

Q. Who are thoſe that are neareſt to the Sun-riſing, and ſee the firſt day, and yet themſelves are of the colour of the night?

A. Ethiopians.

Q. What Bird is the moſt portentous of death?

A. The Scriech-owl, whoſe throat pronounceth no vowel, but a kind of groaning note; and which, as ſome ſay, to be heard or ſeen in the light, or in Cities or Towns, is very ominous, although ſome have ſleighted the portent of this or any other; as *Meſelianus* the Jew, a wiſe Captain, marching on towards the Wars, a certain Prophet bad him ſtand ſtill, that they might hear the next augury by Birds; when he ſecretly in contempt thereof, ſent for a Bow and Arrow, and kild the Bird: which the Prophet noting, ſeriouſly rebuked him: who thus excuſed; quoth he,

This

This was a fooliſh Bird, to foretell the event of our journey, and was ignorant of her own ſafety, which ſhe ſought not to preſerve.

With like folly *Hanno* King of *Carthage* cauſed many Birds to be taken, then to be put forth and taught to ſing, *Hanno is a god:* in which ambitious folly he was deceived, when he thought that thoſe would not only continue that note, but inſtruct all the quiriſters of the woods in the ſame: for they neither kept themſelves, nor taught it unto others, but fell to their old tunes again.

Q. *What birds are thoſe that have two hearts?*

A. To anſwer with *Theophraſtus*, the Partridge is that Bird of deceit, for it is the emblem of deceit, as it is in the Pſalm, *They have ſpoken with a heart and a heart:* and in another place, *Wo to them of a double heart.* There is a place in *Jeremy*, which ſaith, that the Partridge nouriſheth what ſhe brought not forth: upon which place *Lyra* and other Eccleſiaſtical Writers comment, that the Partridge ſteals anothers egges, and hatcheth them up, which after, hearing the voice of their own dam, forſake the Partridge, and leave her in her crafty folly.

Further it is obſerved of this Bird, that ſhe

she is full of deceit, even to deceive the hunter; and many times therein so speeds, as she preserves her self and her young ones: for being found together with them, she will take her to her feet, and run before them as if she had forgot the use of her wings: thus training her pursuers after her, whilst her young ones do escape, and after flies away: which similitude *David* alledgeth of himself, hunted by *Saul*, like the Partridge on the Mountains.

Q. *What birds are those that are called Prophets twice born?*

A. The Cock; first an egge from the Hen, after a Cock from the egge; they foretell seasons and changes of weather, according to the Verse:

Some say for ever'gainst that season comes,
Wherein our Saviours birth is celebrated,
The Bird of dawning singeth all night long,
And then they say no spirit dares walk abroad,
So sacred and so hallow'd is that tune.

W. Shakes.

Q. *Which are the School-masters of deadliest doctrine?*

A. Evil company: to which purpose *Æsop* tels a tale, how the Storke being taken.

ken among other Birds, thus pleaded for favour, in regard ſhe was no bird of rapine, but juſt, loving and compaſſionate to her dam, that ſhe might eſcape. No, quoth the Fowler; ſince thou art taken in the like ſnare, thou ſhalt taſte of the like fare. Yet a certain Chirurgeon, as told another, had brought up a Stare, and taught her to ſpeak, Beware of ill company: at laſt breaking her bonds, ſoaring amongſt a company of her wild-fellows, ſhe was taken with the reſt in a net, and was with the reſt to be kild, but by her oft repeating her note, ſhe eſcaped, with better luck then the Stork.

The uſe of both to the Reader.

The Stare eſcap'd that was at point to die,
Becauſe ſhe ſpoke, Beware ill company:
But the poor Storke being taken in the net,
With all her pleading, ont ſhe could not get;
If by ill company thou fall i'th ſnares,
Fear the Storks luck, as well as hope the Stares.

Q. *What creatures are the moſt uſeful, the moſt needful, the moſt powerful, either to help or offend men; and which the moſt ſuſtentative?*

A. Fire and Water, that heat and cool, purge and purifie all things: of which, though both be irreſiſtable in their fury, yet we conclude,

conclude, Water the more uſeful, the more powerful, the more vitall, bringing forth, nouriſhing and preſerving infinite creatures, more and greater then any other Element; when in the fire nothing doth live but only that doubtful *Salamander*. To which purpoſe is here annexed a ſtory of a contention that fell between two Idolaters, a *Perſian* and *Egyptian*, which of their gods were the moſt powerful; the *Perſian* ſaid, that his god, which was Fire, did conſume or deface all other gods, being for the moſt part either of Gold, Silver, or Wood: being both brought together, the Egyptian had bored his wooden god full of holes, filled them with water, and ſtopped it in with wax, which when the Perſians fiery god drew neer it, the wax melted, and the water ruſhed out, and put out the Perſian god, to his own diſgrace, and his ſervants lo s.

Q. *What is that, that is the original of more Creatures of ſeveral natures then any other?*

A. The Egge, out of which proceeds Birds flying in the Air, innumerable creatures ſwimming in the water, diverſity upon the land, as the *Lyzard*, and others in both land and water, as the *Crocodile*; two-footed, as the *Hen*; wanting feet, as *Serpents*; with many.

many feet, as the *Locuſt*.

Q. *Of the Fly what thinkeſt thou?*

A. That there is no creature ſo ſmall nor deſpicable, in which the power and wiſedom of God doth not wonderfully appear; contemplate the Fly, that little creature, that deceaſeth with a fillip: I do not ſay, to know where ſhe is all Winter, but tell me whether in her the wiſdom of God doth not as much appear, as in creating of that great body of the Sun, the life of her, the nouriſher of all creatures; obſerve with what nimbleneſſe, by her own natural appetite, ſhe moveth her little body from place to place, how ſhe imployeth her many feet. Likewiſe the Ant, a leſſe, a more ſlow, but a wiſer creature; in her conſider her providence, her diligence; vouchſafed for their wiſdom to be called a people: how they provide their meat in Summer, how they work by Moon-light, fearing weather; how by their diligence flint-ſtones have been worn by their feet: how they bury their dead, and the like: and then ſay not but they are as noble a ſubſtance as the ſky; for that is but a ſimple inanimate, this a living ſubſtance, and therefore by the law of nature, to be preferred before a more nob'e wanting life: one ſaid merrily, he would not kill a Fly, becauſe it might have a father

and

nd mother; I am sure the great God is that little creatures Father, if the Sun be her Mother.

Q. *Into how many parts was the world heretofore divided, and whereupon took they their denomination?*

A. Into four parts; *Asia*, *Europe*, *Africa*, and *America*: *Asia* so called of the Daughter of *Oceanus* and *Thetis*; or, as some say, of *Asia*, the Son of *Manus* King of *Lydia*: it is separated from *Europe* by the River *Tanais*, now called *Don*, by the Sea called *Mare de Zabhace*: and by *Pontus Euxinus*, now *Mar-major*: and by the part of the Mediterranean Sea; and from *Africa* by the River of *Nile*.

Europe of *Europa*, daughter of *Agenor*, King of *Lydia*; how it is separated from *Asia* is already shown; and from *Africk* by the Mediterranean Sea.

Africk, which some say is so called of one *Afer*, of the line of *Abraham*; it is separated from *Europe* by the Mediterranean Sea, and from *Asia* by the River of *Nile*, by whose occasion Geometry was first found out by the Inhabitants of *Egypt*, in measuring out their ground and meads overflowed by the River *Nilus* once a year: for there it never rains, or is other moisture.

America

America or Weſt *India*, ſo called of *Americus Veſputius*, but firſt found out by *Chriſtopher Columbus* of *Genua*, in the year of our Lord, 1492. It is in manner of an Iſland, round about invironed with the Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Four: the firſt of the Aſſyrians, founded by *Ninus*, about the year of the world 2220. when after it had endured the term of 1655. years, it was loſt by *Aſtyages*, and conquered by *Cyrus*.

The ſecond Monarchy was of the *Perſians*, founded by *Cyrus* in the year of the world 3425; which after it had endured 191. years, was loſt by *Darius*, and ſubdued by *Alexander* the Great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the Great, 320. years before Chriſt: After the death of *Alexander*, it was divided among the Prefects, which in his life time he had appointed in divers Countries; by which diviſion *Seleucus* was King of *Syria*, *Ptolomæus* of *Egypt*, *Antigonus* of *Aſia*, *Caſſander* of *Macedonia* and *Greece*, all which Countries were after ſubdued by the Romans.

The fourth Monarchy was of the *Romans*, founded by *Julius Cæſar*, after the building of

of *Rome* 706. years, and before Chriſt 47: years.

This Monarchy flouriſh'd about the ſpace of 470. years, after loſt and divided; and about the year of our Lord 801, it was reſtored by *Charles* the Great, and by him united to the Crown of *France*, and by his ſucceſſors tranſlated into *Germany*, where it remains as a ſhadow only of the greatneſſe of the ancient Roman Empire.

Of the ſix Ages of the world.

The firſt Age, from the Creation to the Flood, endured, according to the *Hebrews*, 1651. years, which agreeth with S. *Hierome*, *Bede*, *Plato*, and the common Text of the Bible; the 72. Interpreters, and *Euſebius* hold, it endured 2242. years. S. *Auſtine* is of opinion, that it indured 2272. years. From this Age we paſſe further, intending brevity.

The ſecond Age, from *Noah* his Flood, till the birth of *Abraham*, indured, according to the 72. Interpreters, *Euſebius*, and the greateſt part of Writers, 942. years; and according to the *Hebrews*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the Aſſyrians began, and the great City of *Niniveh* was builded, which contained in circuit three dayes journey.

The third Age, from *Abraham* to *David*, endured,

endured, by the agreement of all Authors 942. years; during this Age was the peregrination of *Abraham*: the beginning of the Amazons, *Sodom* and *Gomorrah* deſtroyed; *Joſeph* ſold to the Egyptians; *Moſes* paſſed the red Sea; *Job* the juſt; *Jaſon* conquered the golden Fleece; the deſtruction of *Troy*; the *Latines* began to rule in *Italy*.

The fourth Age, from the beginning of the reign of *David*, til the peregrination of the Jews into *Babylon*, endured 415. years: during this age the Empire of the *Aſſyrians* was tranſlated to the *Medes*, *Carthage* was built by *Dido*, and *Rome* by *Romulus*, the deſtruction of *Hieruſalem* by *Nebuchadnezzar*, and thereupon the captivity of the Jewes.

The fifth Age, from the tranſmigration of *Babylon*, to the coming of Chriſt, for ever bleſſed, endured, by the agreement of all, 589. years; during this Age *Cyrus* began the Monarchy of the Perſians; the 70. year of this Age, the Jews returned to their Country: *Plato*, *Ariſtotle*, and *Demoſthenes* flouriſhed; *Alexander* won the Monarchy of the world, and *Cæſar* uſurped the Empire of *Rome*.

The ſixt Age began at the birth of our Saviour Chriſt, and hath endured to this time, which is 1663, and ſhall from hence continue to the worlds end.

Of

Of the seven wise men of Greece, their names and why they are so called.

When Wisedom forsook the earth, and Folly was invested in the room thereof; some from small sparkes began to assume the name of Wise-men, and they were Greeks; of which *Byas* born in the haven Town of *Priene*, in the Country of *Ionia*, was one: *Solon*, born in the Iland of *Salamine*: *Chilo* born at *Lacedemonia*: *Cleobulus*, born at *Lind* in the Ile of *Rhodes*; *Pittacus* born at *Mytelene* in the Ile of *Lesbos*: *Thales* born at *Myletum* in *Greece*: *Periander*, King of *Corinth*: These were the best of wise-men, it should seem, in this scarcity: for when there were many, notice was scarce taken of any; and yet at this day, in the plenty of wise-men, in the opinions of some truly wise, there is no such store; for say they, It is one thing to speak wisely, another thing to live wisely, another thing to be accounted a wise-man, but the greatest thing to be a wise-man, to live by his full knowledge, to ask counsel in what he doubts, and to live in the practise of what he knowes and learnes.

Of the Ten Sybils.

The first was of *Persia*, called *Samberta*, which among other Prophesies, said, *The womb of the Virgin shall be the salvation of the Gentiles*, The

The second was of *Lybia*; one of her Prophesies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, surnamed *Delphica*, because she was born and prophesied at *Delphos*, *A Prophet shall be born of a Virgin:*

The fourth was *Cumea*, born at *Campania* in *Italy*, who Prophesied, *That God should be born of a Virgin, and converse among sinners.*

The fifth was the famous *Erythraea*, born at *Babylon*; who especially prophesied a great part of our Christian Religion, in certain Verses recited by *Eusebius*: the first letters of every which Verses being put together, makes these words; *Jesus Christ, Son of God, Saviour.* These Verses are Translated into Latine by Saint *Augustine*, *Lib.* 11. *Cap* 25. of the City of God, where they may be read at large.

The sixth was called *Samia*, born in the Isle of *Samos*, which said, *He being rich, should be born of a poor Virgin, the Creatures of the Earth should adore him, and praise him for ever.*

The seventh was called *Cumana*, from the name of the place where she prophesied; she prophesied, *That he should come from heaven,*

heaven, and reign here in Poverty.

The eighth was *Heleſpontica*, born at *Marmiſe*, in the territory of *Troy*, *A woman ſhall deſcend of the Jewes, called* Mary, *and of her ſhall be born the Son of God, his Kingdom ſhall remain for ever.*

The ninth was of *Phrygia*, and propheſied in the Town of *Ancire*: one of her ſayings was, *The higheſt ſhall come from Heaven, and confirm the Counſel in Heaven, and a Virgin ſhall be ſhewed in the Vallies of the Deſarts.*

The tenth was *Albunea*, ſirnamed *Tyburtina*, becauſe ſhe was born at *Tybur* fifteen miles from *Rome*; *The Inviſible Word ſhall be born of a Virgin, he ſhall converſe among ſinners, and ſhall of them be deſpiſed. Lactantius Firmianus* rehearſeth divers of their propheſies, without making any particular mention of them; they are to be referred ſpecially; notwithſtanding, as it ſhould ſeem, unto *Sybilla Samberta*, who wrote 24 Books in verſe chiefly entreating of the coming, miracles, and life of Chriſt, whereunto the ſayings of all other *Sybils* are conformable.

The ten Perſecutions under the Roman Emperours.

THe firſt began in the 13. year of *Nero*, in ſuch ſort, that the Chriſtians were fain

fain to hide themselves in the Caves of the Earth.

The second, in the twelfth year of *Domitian*, who caused S. *John* the Evangelist to be put in a Vessel of burning Oil, whereof he received no hurt.

The third, was the tenth year of the reign of *Trajan*.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus*, Emperors.

The fifth, under *Severus* Emperor.

The sixth began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperor *Decianus*, and continued cruelly.

The eighth under the Emperor *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandment of the Emperours, *Diocleſianus* and *Maximianus Herculeus*; this persecution was far more cruel and general then any of the rest, insomuch that *Diocleſian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

The eight times Rome *hath been taken.*

1. By the *Gaules*, under the conduct of Captain *Brennus*.

2. By *Alerick*, King of *Gothes*.

3 By

3 By *Genserick*, King of *Vandales*.

4 By *Totila*, King of *Gothes*.

5 By the same *Totila*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely Man for Prowess in his time, came after, to the amazement of Greatness, by Fortunes wheeling, to stand by the high-wayside and begg, *Date obulum Bellizario*, Give a half-penny to *Bellizarius*.

6 By the *Moors* and *Saracens*, followers of *Mahomet* his Law, *Gregory* the Fourth, Pope.

7 By *Henry* the Fourth, Emperour of *Germany*, *Gregory* the Seventh Pope.

8. *Rome* was lately taken by *Charles* the last Duke of *Bourbon*, who being slain as he scaled the Walls, whereby the Souldiers without a Head, took more advantage to destroy the City, and commit all kind of enormities, saving that they burned not the Churches, though they spoyled and robbed them to the uttermost, most of the Army being *Germans* and *Lutherans*: this hapned to *Rome* in the year of our Lord 1528: *Clement* the Seventh, Pope.

The seven Saxon Kingdoms that England *was once divided into.*

THe first was the Kingdome of *Kent*, which had his beginning of the Saxon *Hèngist*, in the year of our Lord 476. and continued 242. years.

The second Kingdom was of *Sussex*, or South-Saxons, which began by the Saxon *Ella*, in the year of our Lord 482. this continued 112. years.

The third Kingdom was of the *East-angles*, or *East-Englishmen*, and contained *Norfolk* and *Suffolk*; it was first begun by the Saxon *Offa*, in the year 492. This Kingdom continued 376. years, the last King whereof was S. *Edmund*, martyred by the *Danes*.

The fourth was the Kingdome of *West-Saxons*, containing the West-Countrey of *England*, and had his beginning from the Saxon *Gerdicus*, in the year 522. and continued 378. years. The Kings of this Country subdued, at length all the other 6. Kingdoms, making all the South part of this Island one Monarchy.

The fifth was the Kingdom of *Northumberland*, containing the Countries betwixt *Humber* and *Scotland*, and had its beginning of the Saxon *Ida*, in the year of our Lord 547. This continued the term of 409. years, first

under the *Saxons*, and then under the *Danes*.

The sixth Kingdom was of the East-Saxons of *Essex*, which began by the Saxon *Sebert*, in the year 614. and continued till the eighth year of *Edward* the Elder, 293. year

The seventh Kingdom was of *Mercia*, containing *Huntingtonshire*, *Herefordshire*, *Glocestershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Eward* the elder chased out the *Danes*, about 210. years.

These seven Kingdomes of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Island of *Britain*, and continued a long space.

Of the fortunate Islands.

Where the Air is of that singular temperature, the Earth of that fruitfulness, that the Husband-men have their Harvest in *March* and *April*. Here all good things do abound; plenty of Fruits, plenty of Grapes, the Woods and Hedges bringing forth excellent Apples of their own accord. There the grass mowed down in 5 dayes space will grow up to the length of a Cubit. At *Christmas* they have Summer, and all Fruits ripe. The Earth yields her fruit five or six times a year. In

their

their ſowing, every two grains bring forth a thouſand.

Q. *Whether are there ſtones ingendred in any other place then in the Earth?*

A. There are; and firſt, the Thunder-ſtone in the Air, ingendred out of a cold and dry ſubſtance: divers precious ſtones breeding in divers creatures: beſides (as *Eraſmus* writes) a ſtone which ingenders in the body of man, which ſtone may no leſs inſtruct us of mortality and death then thoſe ſtones in times paſt which were uſually brought to the Emperour at his Coronation, by the makers of Tombes; that he might chuſe, and direct of what ſort of Marble, or other ſtone, his ſhould be made.

Q. *What was the puniſhment in ancient time for ſlaves, before Galleys were?*

A. Condemned to the Mill, and thoſe that thus performed the labour of the horſe, or the wind, had a large fillet put about their necks that they might not put their hands to their mouths to eat either the meal or the corn, ſo that what the Jewes were forbid to do to the Ox, theſe did to men. This is more largely Commented upon by *Thomas Aquinas*, of whom it was ſaid, being a boy, he was called for his ſilence amongſt other Schollers, The mute Ox; but his Maſter *Albertus Magnus*

perceiving his ſtudious diſpoſition and ſharpneſs of wit, ſaid, This Ox if he begin to low, will fill all the world with his lowing.

It is further ſaid of him, that his Maſter *Albertus* having made the ſtatuary of a man, ſuch Art was uſed in the reſemblance, that with Wheels and Engines ſo cunningly couched and hid therein, it not onely moved the foot, but the tongue and eyes, and ſpake ſome words very diſtinctly. This ſtatuary he conveyed into his chamber; his Scholar *Aquinas* being buſie at his Book; from whence it went into his ſtudy and ſpake: he ſtruck into a great aſtoniſhment, ruſhes upon it, throws it down and breaks it. Oh, (quoth *Albertus*) thou haſt at an inſtant deſtroyed my thirty years recreation.

Q. *Are the Stars living creatures, or no?*

A. They are not, though there are ſome that affirm the contrary of the Sun, and the Moon, and ſome Stars, which they ſay are animate, and the reaſon is, becauſe they are commanded to run their courſe. And in *Jeremy* the Moon is named the Queen of Heaven: and ſome aver, from the teſtimony of *Job*, where he ſaith; The Stars were not pure in his ſight, that therefore they are reaſonable creatures, and capable of Vertue and Vice.

Q. *How is the Pope compared to the Sun?*

A. Of

A. Of late times it is ſaid of the Pope, that he is as the Sun and the greater light; Kings and Emperours as the Moon, and the leſſer light, and receive their ſerenity from the Sun.

Q. What is the difference between the viſions of the Sun and the Moon?

A. Under the Sun is ſeen continual day, every moment heat and pleaſure: he beholds men riſing, working, walking, dining, ſtirring, gilded trees, and flowry meads, and all this by the light of his own light; whereas on the other ſide, the Moon walks by ſolitary ſhadows, and comfortleſs darkneſs; hears not the ſingers in the woods, ſees not the labourers in the fields, peeps in upon ſleepers and dreamers, ſo that ſhe may think all mortals dead.

Of the Eclipſe of the Moon, and of the Soul.

As the interpoſition of the earth between the Sun and the Moon is the Eclipſe of that light, ſo the interpoſition of ſin between God and the Soul, is the cauſe of the Eclipſe thereof, and therefore ſaith the Prophet in the conſideration thereof, *Thou haſt covered thy ſelf as with a cloud, ſo that no praier may approach thy Sanctuary.*

To which purpoſe, in Alluſion whereto, ſaith an Author, he that looks for ſtability in

the various change of humane affairs without eclipse or interposition, may as well expect constancy in the Moon, which sometimes seems full, sometimes empty, sometimes not at all, as it did to the Asse that drinking in the water, thought he had drunk it up, because at first he saw it in the water, and by and by it was gone, being hid under a cloud; and which further are illustrated in these Verses following;

The wheel of Fortune, and the restless Ocean,
Are like the Moon their Mistresse, still in motion.

Q. What art is that that makes use of the vilest things in the world?

A. Physick makes use of those things some wonder were created; as of Scorpions, Flies, Waspes, Serpents, Toads, and such like, nothing being so vile but serves for some use, and many herein effectual, according to the Poet:

There's nought so vile that on the earth doth live,
But to the earth some special good doth give:
Nor ought so good, but strain'd from that fair use,
Revolts from vertue stumbling on abuse:
Vertue it self turnes vice, being mis-appli'd,
And vice sometime by action dignifi'd.

Pope

Pope *Alexander* the fourth disputed on a time at his Table, whether the Commonwealth were better to have many Physicians or to be without? some said, Better to be without, for 600 years was *Rome* without, and never in better health. But his Holinesse affirmed, he thought otherwise; for, quoth he, if there were no Physicians, the world would scarce contain her people. A worthy answer of the Pope; for if the Physician kills the body, he the soul.

Pythagoras called Physick, A divine thing: if it be so, then I hope it cures the soul as well as the body, otherwise the creature is not sound, if he be sick in the nobler part.

Q. *Which is the principal of all diseases?*

A. Some say the Plague is principal of all diseases; as War the head of all calamities; yet Gluttony kills more then either the Plague, Famine, or Sword: for though all love Health, yet most betray it this way, especially those, *quibus cœna pœna, pulpa culpa, spicula pocula, vagina lagena, prœlia prandia*, whose fare is their snare, whose Healths are their Sickness, whose Warrs are their dinners; for more such have been hurt by naked and flattering *Venus*, than by armed and ireful *Mars*.

Q. *What was* Theophrastus *complaint at his death?*

A. That Crowes, and Dawes, and Harts lived so long, being things of so little worth, and mans life was so short, that he lived not to attain the full depth of any knowledge and perfection in this world, as it followeth in this Verse.

Skill comes so slow, and Death doth so life crave,
That past the School, w' are entred to the grave.

But we Christians cease that complaint, and say, If we live but to know God as we should, we live long enough; for in the world to come, all fulness of knowledge shall be made manifest unto us.

Q. *A certain Hermite learned three leaves, and what were they?*

A. The Red, the White, and the Black: the Black was his perpetual meditation of Death; the Red, the vertue of Christs passion; and the White, blessed Life.

Seneca saith, he learned two leaves; Before Age to live well; in Age to die well: in this early wisedom so to prepare, that after-grief may not seize upon passed joy.

Q. *Of old men, and why they are called twice Children?*

A. Not

A. Not ſo much for the weakneſſe of their age, as for their reſemblance otherwiſe; for firſt their haires turn white, as moſt children are in their infancy: next they have baldneſſe or ſcarcity of haire: thirdly, want of teeth: fourthly, weakneſſe, lightneſſe of mind, and childiſhneſſe of manners; and then delight they in the company of children, as if they would call them fellows; and therefore ſaith one, Old men that carry their legs in their hands, ſhould ſmell of honeſty.

Certain old men rebuked and threatned divers young men, for ſome miſdemeanour towards them as they paſſed by them in a Church-yard; quoth one of the young men, It makes you the more bold, becauſe you are ſo near your houſes, meaning their graves.

One ſaid, I fear not old age, becauſe I have nothing to accuſe me in it.

Another ſaith, I fear old age, becauſe it comes not alone.

Quid Puer, quid Senex.

Take away the firſt letter from *Puer*, or a Boy, and there remaines *Ver*, which ſignifieth the Spring.

Take the two firſt letters from *Senex*, for an old man, and there remaineth *Nex*, which

signifieth Death: and thus are both their natures expressed in both their Names.

VER *NEX.*

Q. *Some ancients were wont to swear by the number of Four, and what was the reason of that?*

A. Because no number seemed to be more perfect then this; first, for because there are four Elements, Fire, Aire, Water, Earth: four seasons of the year, the Spring, Summer, Autumn, Winter; four qualities of all things, Hot, Cold, Moist, and Dry: four parts of the Heavens, East, West, South, and North, *&c.*

Q. *Wherefore do the Jews wear the fourth vowel* O. *upon their breasts?*

A. One answered thus pleasantly, Because it is a letter of grief for their sin in rejecting and crucifying our Saviour Christ. Others, because it is a cypher, and like themselves of no value or knowledge; or else because they living by Usury, this Cypher, though it be nothing of it self, yet it helps to increase the sum.

Some compare the letters to men sitting at a feast; the vowels to learned and grave men that speak with full sound; half vowels, to women and young men that sometimes speak, and then modestly: the mutes to boyes

and

and children, that hear others, speak little themselves, but learn.

Q. *What is the most unnecessary letter in the row?*

A. *K*, because C is of the same sound.

Q. *Which letters doth God most punish us withall?*

A. F, P, P, *fames, pectis, prælium*, hunger, pestilence, and war.

Q. *What two monosyllables are those that trouble the whole world?*

A. *Est, & non est*; It is, and it is not; the beginning and progression of every contention and controversie.

Q. *What letters are those that be full voices and present the knowledge of things?*

A. The Hebrew, where *Aleph* signifieth discipline; *Beth* a house; *Gimel* fulness of voice; *Daleth* books: and so there are some who from the fulness of the Hebrew letters, do demonstrate the whole History of Christs birth, passion, and resurrection.

Q. *What one verse is that, that containeth in it the whole Alphabet?*

A. *Gaza frequens, Lybicos duxit Charthago triumphos.*

So this verse contains almost all parts of speech in Grammer:

Verbum dans mihi Christe tuum, non das mihi verba.

Such

Such comfort to my heart, O Chriſt,
thy Word to me affords,
That it is more then if the world
ſhould bring me all her words.

Q. *What language would children ſpeak if they were not taught?*

A. *Quintilian* tells of a King, that for concluſion cauſed certain children to be brought up in a wood, by one that was dumb, which in the end did pronounce ſome unperfect ſound, which could not be made a ſpeech: Like to that is the Jeſuits report of King *Magur*, that cauſed thirty infants to be ſhut up in a ſolitary place, where though they, were attended upon with all neceſſaries; yet they ſhould never hear voice, to the end the King might try what language they would ſpeak, becauſe of that Countries Religion he would be of; but the King loſt his aim, for none of them ſpoke diſtinctly any language, and ſo the King is ſtill of no Religion.

Bellum Grammaticale.

There is a war in words, as there is in Grammar, the Schoole-miſtris of words: where the Verb challengeth the worthieſt part to her ſelf, for which ſhe alledgeth many reaſons: the Noun reſiſteth them, and ſaith, without her no ſpeech can ſtand, as in this

this example following, where is a diverſe ſignification in neerneſſe of words.

Clava ferit, Clavus firmat, Claviſque recludit,
Club ſtrikes, Nail faſtens, Key ſhuts.

Parere vult mulier, ſed non parere marito.
A woman will bring forth, but not obey her husband.

Tange Lyram digitis, Liram fert arator in agris.
Sulcus agri Lira eſt, dat Lyra tacta ſonum.

And in this laſt there is *Lyra* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the ſound.

There is alſo, as there is myſtery in words, many myſteries in writing; the juyce of an Onion will not be read unleſs you dry the Paper; ſome other cannot be read unleſſe the Paper be wet. Some write, placing D for A, and A for D, and ſo of the reſt; a ſecret kind.

Q. *Who were the beſt Orators, and what is the chiefeſt uſe of Oratory?*

A. Tully and *Demoſthenes*; *Tully* was admired more for his tongue, then for his heart: *Ariſtotle* more for his heart then his tongue. *Plato* for both. It is ſaid of *Tully*, that he had none like him: of *Demoſthenes*, that he had few. And for Oratory; as wit is the ornament of man, ſo eloquence is the ornament

ment of wit, which doth no way so much become it self, as displaying the power thereof in perswading to truth, and disswaded from falshood, with that violence forcing to the end the hardest heart, as the Axe falleth upon the Adamant.

Q. *What is the difference between Logick and Rhetorick?*

A. Rhetorick discloseth the hidden Sailes of speech, Logick forceth it forward with Oares. *Cleanthes* being asked the difference between Rhetorick and Logick, first he clutcht his fist, and then he shewed it open.

It is said of *Chrysippus*, that he was so bent to his acute Logical positions, that he would have famished at his Table, if his maid *Melissa* had not put meat into his mouth.

Q. *Some of* Ovids *friends wisht him to take three verses out of his Epistles that they disliked, and what was his answer?*

A. No, quoth he, that face seems fairest that hath some mole.

A Problem.

What thing is that that doth with most men reign?
Tell me but in three words, and make it plain.

The Answer.

I

I will not take three words, but one to tell,
'Tis *right* or *wrong* that doth in one word dwell:
Three words there are, three letters, and the same,
From which the world hath *right* wrap't in *wrongs* name.

Lex in the Latine tongue is the feminine gender, in the Greek the masculine; which is the best, as they say, Because she should rule as a man, and not to be over-ruled as a woman: and therefore for the even sway thereof it is called the Kings right hand, because by it Kings reign, and Kingdoms without it are so far from flourishing, that they be neerer perishing; for a Kingdom without justice is like a ship without a rudder in the middest of the Sea, and under it good men do according to the Laws, evil men suffer according to the Laws.

Q. *How many are they, among other faculties, that the whole world is governed by?*

A. Three, Divinity, Law, and Physick; according to the Verse,

Theologis animam subjecit lapsus Adami,
Et corpus Medicis, & bona Juridicis,
Our souls, our bodies, goods, by *Adams* fall,
Are to Divines, Physicians, Lawyers thrall.

Q. *What is the reason truth lasts so long?*

A. Be-

A. Becauſe it is the Image of God: but another, in conſideration of our times, ſaid, Becauſe it was ſo ſeldom worn, according as theſe Verſes ſeem to import.

Omnibus rebus jam peractis,
Nulla fides eſt in factis,
Mel in ore, verba lactis,
Fel in corde, fraus in factis.

Engliſhed.

All things finiſh'd now and ended,
Nothing's ſpoken tha'ts intended;
Where milk and honey words proceed,
There's gall i'th heart, deceit i'th deed.

Q. *Is it all one thing to lie, and to tell a lie?*

A. Not; for he which lies is not deceived himſelf, but ſeeks to deceive another; but he which tels a lie, is deceived himſelf; therefore a good man muſt take heed that he do not lie, a wiſe-man that he do not tell a lie; though moſt no / with *Malchus* ſervant have their right ear cut off, that they can hear nothing rightly, nor ſpeak any thing truly, which is a moſt hateful vice: but let every good man ſay, *Ita me veritas amet, & ego veritatem, tanquam animam meam; quæ eſt rara avis in terris*: So I love truth, and truth love me, as mine own ſoul; though this be ſomewhat a rare bird in theſe times.

Q. *Is*

Q. *Is faith to be kept with an enemy?*

A. It is; for we are not so much to consider to whom, as by whom we have sworn, and therefore he is found much faithfuller than thou, which beleeving thee, having sworn by the name of God, hath been deceived, then thou that by that means hast deceived him, though nothing be now more common then so to deceive.

The Oath which the Ancients swore by, called Joves Stone.

This Oath they held very sacred, for he that swore was to hold in one hand a stone, and then to pronounce these words;

If knowing, I deceive, Jupiter cast me from my gods, from my Country, and from all happinesse, as I cast away this stone.

Q. *From whom, for the most part, do we hear truth?*

A From childishnesse, from sleep, from foolish, from the drunk, from the mad.

Lewis 11, was wont to say, all things were plenty in his Court, but only truth was scarce. Of which, saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit, or cunning, it can be overthrown; and although it hath neither patron nor defender, yet it defends it self, and it is like the blood

blood of the Goat, that will break the very stone to appear.

Q. *What thing is that which for the most part wants successors?*

A. Vertue and Truth; for though a man may bequeath his goods by Testament, yet can he neither Vertue nor Honesty.

Q. *What is meant by the Riddle in* Virgil, 1. Dic, quibus in terris, &c.

Englished.

1. Tell in what part of the earth thou canst behold, looking up, but three yards of heaven?

2. Tell me in what part of the earth, flowers grow inscribed with the names of Kings, &c.

A. Of the first, some understand this to be meant of the diggers in silver mines, out of which if any one look up, from thence he cannot behold above three yards of Heaven. And for the second, of these flowers (it is thought) he meant gold and silver, which being coined in money is inscribed with the names of Kings, and the most precious Roses among men: and yet *Virgil* himself then living being asked this question, said, He struck that Crosse in *Grammar*, to torment curious Readers and Interpreters.

Golt

Colt. *Dictio scripta per* l, *Germanica, grat*ª *cuique est:*

Got. *Est tamen* l *dempta vox ea nobilior.*

Gold. This German word with *l* is large of fame:

God. But *l* substracted, the more noble name.

Germani cunctos possunt perferre labores,
O U inam possent tam bene ferre sitim.
The Germans to all labours them inure,
O that they could but thirst so well indure!

Cleobulus Riddle of the year.

There is a father which hath twice six Sons, and they have thirty Daughters apiece party-coloured, having one cheek white, and the other black, and they never see one another face, nor live above twenty four hours.

Q. *There is a thing that is neither Fire, nor Moon, nor Star, and yet it shines onely in the night, and what may that be?*

A. The Glow-worm.

Q. *What is that that stands still on one foot, and with the other walks round?*

A. A pair of Compasses.

The Crocodiles Syllogism she proposed to the woman whose child she had gotten.

If

If (quoth ſhe) thou ſhalt tell me true what I intend, I will give thee, thy Son. Quoth ſhe, That thou wilt not reſtore him me; now therefore give him me becauſe I have told true. Why then, quoth ſhe, if I do reſtore him thee, thou haſt not told true, and therefore I will keep him.

To which purpoſe, one thus asked his ſervant, Art thou not a lyar? tell me true; but his ſophiſtical ſervant ſaid, If I be a lyar, how wilt thou that I tell true? If I be a lyar, I will ſay I am ſuch a one, that thou mayeſt know me not to be ſuch an one.

Reſolve this Riddle.

The *Cretans* are lyars, ſaith *Epimenides*, he himſelf being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lied; if the *Cretans* be lyars how did *Epimenides* tell true, he himſelf being a *Cretan*?

I will now put to thee ſome queſtions to find an anſwer for thy ſelf, to ſee if thou canſt yet ſwim without cork.

Q. *Since there is no new thing under the Sun, how comes it that in the old world, ſome ſay they have found out a new?*

When S. *Paul* wrote to the *Romans*, why did he not write to the Pope?

Objurgatory Letters came to *Jehoram* a wicked

wicked King written by *Elias* the Prophet, when *Elias* was tranſlated into Heaven, his Father *Joſaphat* living; now tell me, When and where theſe Letters were written, and by whom they were ſent, *Paral.* 2.21.

Q. *How comes it that ſome black ſtones draw white lines, and white ſilver black lines?*

Mille boves paſcunt, vitulorum millia centum
Muſca ſuper vitulum quemlibet una ſedet.

Engliſhed.

In a fair meadow are fed a thouſand Oxen, and one hundred thouſand Calves, and upon every one of theſe ſat a Fly; now tell me how many legs were there in all?

Two young men carried eggs, and as they travelled by the way, at laſt, the one ſaid to the other, If thou give me one of thy eggs, I ſhall have as many as thou; to whom the other replyed, But if thou give me one of thine, I ſhall have twice as many as thou. Now I would ask, How many did each of theſe carry?

Tot prior ova tulit, quot luſtrum continet annos,
Poſterior vaga quot ſidera mundus habet:

5——7

A certain Mariner tranſporting thirty paſſengers

passengers in a ship, of which fifteen were Christians, and fifteen Jewes; there arose a great tempest, so that the ship could not be safe, unless at least half of the goods and half of the men be thrown over-board to lighten it; and then they began amongst themselves to debate and agree after what manner this should be done; at last they were content, that the Master should set them all in a round Circle, beginning where he would, and so every ninth Man should be thrown over, till fifteen were gone; the Master sparing the Christians, so ordered and placed them, that every ninth Man was a Jew: and so the Christians were safe, and all the Jews were lost.

Q. *But how was this done?*

A. First, he placed them in this Order: 4 Christians, 5 Jewes; 2 Christians, 1 Jew; 3 Christians, 1 Jew; 1 Christian, 2 Jewes; 2 Christians, 3 Jewes; 1 Christians, 2 Jewes; 2 Christians, 1 Jew; and he began to number from the first of the 4 Christians; as for example:

CCCC, IIIII, CC, I, CCC, I, C, II, CC, III, C, II, CC, I.

Q. *What labours of all other are the most grievous?*

A. Do-

A. Docentis, Imperantis in bello, Precantis, parturientis:

Of him that teacheth, of him that commandeth in Warr, of him that prayeth, of her that bringeth forth: the Vulgar say, the labour of the hand, but the wise say, that of the mind; which not only wearies the body, but dries up the bones, and hastens old Age and Death, whereas the other is healthful to both. A certain woman told King *Antigonus* that he was happy, because he was a King: O Mother, quoth he, if thou diddest know the many cares that are worn with this Diadem, thou wouldst not take it up from the dirt.

Some say, the care of the Magistrate, although much lies upon the Church-man, but more upon the Magistrate, that hath not onely the care of Soules, but of bodies and goods, and therefore they are called gods.

For the care and pain in child-bearing, no man doubts; and experience maketh manifest, the miserable Mother to have anxiety and grief of minde before, in and after: and the more, that when she hath brought forth, it is the Enemy of God, and effect of her sin, insomuch that one woman said, she had rather die ten times in the Warrs, then

then once to hazard the danger of child-birth Thus *Luther* distinguisheth of these labours.

Sudor { *Oeconomicus* / *Politicus* / *Ecclesiasticus* } *est* { *magnus*, / *major*, / *maximus*.

The labour of the { Husband-man, / Magistrate, / Minister, } is { Great, / Greater, / Greatest of all.

Yet since the Vulgar lightly esteem this labour of the mind, and think much that their labour of body should so farr extend to maintain the honour and leasure of mind, I will thus propose an example: When Cattel could speak, it is said, the Sheep said unto their Master, We think we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese and Lambs, and without allowance from thee, turnest us to seek our living from the Earth, when to thy Dogg, that yields thee none of these comforts, thou impartest thy bread from thine own hand: but then the Dogg replyed, All this I have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of Men, and from the rapine

pine of the Wolf: the Sheep hearing that, was content the Dog ſhould have a greater allowance.

S. *Martin* ſeeing a Sheep new ſhorn, ſaid, this beaſt hath fulfilled the Commandement; for ſhe having two Coats, hath given one to him that wanted.

Of *J. Hus.* and *M. Luther.*

Of *Hus*, his adverſaries were wont to ſay. That he had the ſound of the Gooſe; but he propheſied, that after 100. years a Swan ſhould come, whoſe ſhriller note ſhould more tingle their ears, and oppoſe their errours, whoſe fore-runner he was; they burned his Bones many yeares after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after ſucceed.

This grave and reverend man upon a time reproving a diſordered, luſtful, and ireful liver, was anſwered by him, that his exorbitant and irregular Life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not ſuppreſs: No (quoth he) why though it be impoſſible for you to forbid the Birds to flie over your head, yet notwithſtanding you

may keep them from making their nests in your hair.

Q. *What creatures are those that excel man in the senses?*

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasteing, the Vulture in smelling, according to this following Verse here formerly Expounded;

Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, linx visu, simia gustu.

Q. *When is dirt handled by dirt?*

A. When the Potter worketh his vessel.

Q. *What houshold creatures are those which never by Nature grow gentle to a mans hand, nor never by Art?*

A. The Fly, the Swallow, and the Mouse.

Q. *What Creatures of all other are the slowest, and which the swiftest?*

A. The Snail, and the Eagle, which upon a Contention between them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftness, loytered and deferred so long to the last, that the Snail crept there before her. This Fable admonisheth continuall Progression and study to be more effectuall to attain Wisedom, then the seldome hasty snatches

of

of the too confident in his own ability and ſtrength.

Q. *What City is that that is founded in the waters, compaſſed in with waters, and hath no other walls, but the Sea?*

A. *Venice*, ſituate in the boſome of the *Adriatick* Sea, which hath continued unſhaken or unconquered ſince the firſt building 1152. years, and at this preſent famous in Buildings, Riches, and Government.

Q. *Whereupon did the Antients name* England?

A. England *ab Angulo*, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things, and comely perſonages the Poſſeſſors; as Saint *Gregory* on a time ſaid, ſeeing certain Engliſh youths at *Rome*, Well may they be called *Angli*, Engliſh; *quia vultu nitent ut Angeli*, becauſe their faces ſhine like Angels.

Q. *Why was it called* Britannia?

A. Either from *Brutus*, or *Brito*, a King; or rather, as Maſter *Cambden* hath it, from *Brith*, that is, Woad, or Oade: and *Faria Regio*, becauſe the Inhabitants uſed to paint themſelves with Woad, or Oade.

Q. *What thing is that, being blind it ſelf, leads the blind, and bears him that bears it?*

A. A ſtaffe.

Q. *What is the Proverb of going to* Rome?

A. He that goes firſt to *Rome* ſees a bad man; he that goes the ſecond time, meets with him; he that goes the third time, brings him home. As one ſaid of a lewd woman, He that looks upon her with delight, is in his way to Hell; he that talks with her, mends his pace; and he that enjoyes her, is at his journeyes end.

Q. *How ſhould man and Woman be made like in marriage?*

A. Let the man be inferiour in ſtate and birth, and then marriage makes them equal; ſhe the better in deſcent and ſubſtance, he in ſenſe and ſex.

Solon the Philoſopher ſaid, upon the marriage of his friends Daughter, Whoſoever this way hath got a good Son-in-law, hath found a Son or rather better then a Son: but who ſo hath found an evil one, hath loſt a Daughter. Likewiſe another Philoſopher having loſt his Wife, ſaid, O Philoſophy, thy precepts are tyrannical, for thou biddeſt us love; and if we loſe what we love, thou biddeſt us not grieve.

Q. *By what meaus ſhall a young Papiſt Wench*

Wench be as it were both a Wife and a Widow, and be ſure to keep faſting dayes and nights enow?

A. By marrying with an old and impotent Husband: but the quieteſt marriage, ſaith one, is that, when the wife is blind, and the Husband deaf.

Q. *Quid facies Veneris faciem cum veneris ante?*

Ne ſedeas, ſed eas: ne pereas per eas.

The conceit of theſe Verſes lies in the Latine words, which cannot be expreſſed in the Engliſh; the queſtion, *What wilt thou do when thou comeſt before the face of* Venus?

The anſwer, *I will go and not ſtay, leſt I periſh in that way.*

Q. *What was the ſaying in ancient time concerning friends?*

A. That it was good to have friends; but bad to need their help; for friendſhip now adayes depends upon great fortune and little need: as the Poet ſaid,

Who never wants, ſhall never lack a friend
And who in want a hollow friend doth try,
Directly ſeaſons him his enemy.

But, ſay we, ſuch a one as is only a friend in words, is as bad as he that coins falſe money: and therefore,

Fide, ſed ante vide; qui fidit, nec bene vidit,
Fallitur; ergo vide, ne capiare fide.
He that truſts before he try,
May repent before he die.

Socrates being reproved by his Wife, for that he had prepared no better fare for his friends: quoth he, If they be our friends, they will not care: If they be not, we will not care; if they be good, here is enough; if they be bad, here is too much.

Q. *Why is gold eſteemed the moſt precious of all metals?*

A. Not only becauſe it indures the fire, but for many other cauſes; pure gold expels poiſon; and therefore if poyſon be put into a cup of gold, there will be a boyling and ſtrugling ſtrife to expel it: it is reſtorative and phyſical both for body and eſtate, the wind and the calm both of Sea and Land: and the prize for which ſo many toil and fight; and yet is Iron more neceſſary for mans uſe many wayes then it. In *Europe*, Iron is eſteemed at a low rate, becauſe of the plenty; but in the *Indies* it hath been eſteemed dearer then Gold, where we have ſometimes known fourteen pound of Iron to have been exchanged for 350. pound of Gold; and where this is of no value, there

contention

contention is of no force; for in the *Indies* a whole Houſhold will live quietly under one roof together, and that roof but of ſome large ſhell; and lightned night and day with the Lights of Heaven, the Sun and the Moon; which condemns our diſcords and covetous diſpoſitions, whereas we pine our ſelves to the graves, and then leave it to poſterity; according to the Verſe;

Dum potui rapui, rapiatis quando poteſtis.

Q. Whereof was money at firſt?

A. At firſt it was Tinne, after Silver, laſt of all Gold, quite oppoſite to the times and manners; for at firſt they were golden, after ſilver, but now we have the Tinn and Iron Age; and thus is the Wine changed with the Veſſel.

Q. What gain is moſt lawful and honeſt?

A. Not Uſury, that like the Viper, eats off the Fathers head that lends, and the mothers bowels that borrowes. The moſt ſecure and honeſt gain is husbandry, as one thus hath it; To ſeek gain by wars is wickedneſs; by Sea, dangerous; by deceit, ſinfull, by Husbandry, lawful. For firſt, if thou reſpect the health of thy body, which is to be reckoned among the chief goods, no life more wholſome: if frugality, no where more uſeful: if uncorrupted gain, no where

more innocent: if integrity of life, nó where less tainted.

Q. *Who are those that have fed others with their own harms?*

A. Souldiers in the Low-countries and Germany.

Q. *Who are those that Fortune never favours?*

A. The over-timerous man; for his own fear presents some difficulty to discourage him in matters of most easie Atchievement; and therefore, as the Poet, said;

Quisquis apes undasque timet, spinasque roseti,
Non mel, non pisces, non feret ille rosas.

Who fears the Bee, the Water, prick o'th Rose;
Shall have no Honey, Fish, nor Flowers for 's Nose.

Or thus.

Who fears a sentence, or an old mans saw,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna juvat.*

Q. *What is the meaning of these words, when we say, as safe as a Fish?*

A. Because when all other creatures perished in the Deluge, the Fishes were only safe. And of that when we say, as dumb as a Fish; Because no creature but can make some kind

kind of noyse or sound, but onely the Fish, that is solely mute.

Q. *Is that compact lawful between the living, that the first dead should return to the longer lived, and shew the estate of the other world?*

A. In popery it is, and hath been useful; for so say they. *Marcellus Ficinus* returned after his death, and shewed where he had been, and what he had seen. But we are taught otherwise, that we are not to seek truth from the dead; neither could the Glutton obtain, that *Lazarus* should forewarn his brethren.

Of the six Voyces in Musick.

Fama latere nequit, micat ut Sol inclyta virtus.

Fame and Vertue can be no more hid then the Sun.

Q. *Who be those that for the most part sing to them that either sleep or cry?*

A. Nurses.

Q. *Who is the best Arithmetician of all other?*

A. God; for he hath made all things in number, weight, and measure: likewise he numbers the stars, our tears, the haires of our heads, our dayes, our bones.

Pythagoras opinion of leaving pictures behind men for a memorial to their posterity, whereof he saith: The body is but the case of the mind; and he sees and knowes the least part of man, that sees and knowes onely his body, then which more cannot be pictured; therefore saith he, Those that leave but the picture of the body, leave but an image of an image to posterity.

Of the good of learned men.

When the Plague had consumed all *Greece*, *Hippocrates* by firing a whole wood purged the aire. So *Tully*, by his wisedom rescued *Rome* from the conspiracy of *Cataline*, and therefore was called *Pater Patriæ*: of whom one thus writes:
Defendi, tenui, vetui, face, &c. cæde, cruore, Civis, Dux, Consul, &c. See *Virgil.*

Q. *What two wonderful men are those, the one whereof was a traveller through the Sea, and the other a wagoner through the Aire?*

A. Moses and *Elias.*

Q. *What were the names of those two thieves that were crucified with Christ?*

A. Dismas and *Gismas*; as some Authors do averr, *Dismas* the happy, and *Gismas*,

mas the wretched, according to the Verse,

Gismas damnatur, Dismas ad astra levatur.

Englished,

Dismas the happy to repent, though late;
For though at last, his sorrow was yet true:
Gismas that died in his most wretched state,
Was the unhappy that no mercy knew.

Q. *What four things are those that overcome one another?*

A. 1 Death overcomes Man.
2 Fame overcomes Death.
3 Time overcomes Fame.
4 Eternity overcomes Time.

Q. *Three occasions many times move debate, and what are they?*

A. To talk with him that is angry.
2 To send him of an errand that is weary.
3 To wake a man out of sleep.

Q. *Three things should be alwayes at home, and what are they?*

A. The Hen-roost, the Cat, and a beautiful Wife.

Q. *How many things are required in a woman to be perfectly beautiful?*

A. It is said, That all the beauties in the world

world ſerve but to make up one perfect beauty; where one brings a good cheek, another a handſome noſe; the third a faire fore-head; one is wiſe till he ſpeaks, another handſome till ſhe goes, a third pretty till ſhe laughs; one hath a ſlender body, another a pleaſant ſpeech, and ſome other comely gate; all which muſt concur to make up one abſolute beauty.

Some other there are that ſay, that a woman, to be perfectly beautiful, ſhould have all theſe indowments and oppoſitions, that is to ſay, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Black, 3 White: 3 Hard, her Breaſts and Buttocks, 3 Soft, her two hands and her belly; 3 Short, her Noſe and her two Feet; 3 Long, her fingers and her ſide; 3 Black, her Eyes and her Haire; 3 Red, her Cheekes and her Lips; 3 White, her Thighes and her Neck.

All theſe fair Letters in one golden Book,
What Cynick might be blam'd to unclaſp and look?

But now, for the moſt part, in ſtead of all, or many times any.

With Tyres and Cloathes our judgements bribed be,
And woman is leaſt part of what we ſee.

Q. The

Q. *The old ſaying is, a good Horſe ſhould have fifteen properties from other creatures, and what are they?*

A. 3 Of a Man; 3 of a Woman; 3 of a Fox; 3 of a Hare; and 3 of an Aſs.

3 Of a Man, that is bold, proud, and hardy.

3 Of a woman, fair bretted, fair hair, eaſie to leap upon.

3 Of a Hare, a great eye, a ſwift foot, and a dry head.

3 Of an Aſs, a big Chine, a flat Leg, and a good Hoof.

3 Of a Fox, a fair taile, ſhort ears, and a good trot.

Q. *What three properties are principally required in a good In-keeper?*

A. To be patient as *Job*. 2. To be as provident as *Philemon*. 3. as merry as *Hector*.

Wiſely liberal, and cheerfully frugal, ſometimes to impart to his Friends: for as one writes;

Two diſhes well dreſſed, and welcome withal,
Both pleaſeth thy Gueſts; and becometh thy Hal.

And as another ſaith.

Dat hene, dat multum, qui dat cum munere multum.

Who

Who kindly doth ſmall gifts beſtow,
Out-poyſe th' great with churliſh ſhow.

Q. *Wherefore hath it antiently been accounted good luck if a Wolfe croſs our way, but ill luck if a Hare croſs it?*

A. Our Anceſtors in times paſt, as they were merry conceited, ſo were they witty; and thence it grew, that they held it good luck if a Wolfe croſt the way, and was gone without any more danger or trouble, but ill luck if a Hare croſt and eſcaped them that they had not taken her.

Q. *What three Churches are thoſe that have their ſeveral Prerogatives before any other in the Land?*

A. Pauls, *Weſtminſter*, and *Salisbury*; *Pauls* for her Antiquity, ſpaciouſneſs, and ſtrength. *Weſtminſter* for Curioſity and Workmanſhip, being two and fourty years in building, as it is afore recited. *Salisbury* for variety of Pillars, Windowes and Gates. Secondly, *Pauls* for the continual ſociety of Living: *Weſtminſter* for her Royall Sepulchre of the dead: *Salisbury* for her Tripartites Calculation of the year, having in it as many Windowes, Pillars, and Gates, as there are Dayes, Houres, and Moneths in the Year; of which a famous Antiquary thus writeth:

Wonders

Wonders to tell how many dayes
In one whole year there been:
So many windows in one Church
Men ſay are to be ſeen.
So many pillars caſt by Art,
Of Marble there appear,
As there are hours in juſt account
Throughout a compleat year;
So many Gates do entry give,
As months one year doth make,
A thing well known for truth,
Though moſt it for a fable take.

Unto which may likewiſe as a fourth be added, though inferiour to the reſt, for ſpaciouſneſſe and bulk, yet famous for the roundneſſe, neatneſſe, and Monuments therein preſerved, of which it is thus delivered; *Heraclitus*, Patriarch of *Jeruſalem*, conſecrated a Church for Knights Templers, ſo called at the firſt inſtitution, about the year of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were ſo named, and vowed to defend the Chriſtian Religion, and the holy Land, and Pilgrims going to viſit the Lords Sepulchre, againſt Turks and Infidels; ſome of their images are to be ſeen with their

legs acroſs, for ſo they were laid buried in that age, that had taken up the Croſſe (as they termed it) to ſerve in the Holy Land, amongſt whom was *William Marſhall* the elder, a moſt powerful man in his time, *William* and *Gilbert* his Sons, Marſhals of *England*, and Earles of *Pembroke*; upon *William* the elder his Tomb, ſome years ſince, was read in the upper part, *Comes Pembrochiæ*, and on his ſide this Verſe;

Miles eram Martis,
Mars multos vicerit armis.

In proceſſe of time, when with inſatiable greedineſſe they had hoarded up great wealth by withdrawing Tythes from the Church, appropriating ſpirituall things to themſelves, and other bad means, their riches turned to their ruine; for they fell at variance with other religious orders, rejecting their obedience to the Patriarch, procured envy of the common ſort; and in the year 1312. this order was condemned of impiety, and by the Popes authority utterly aboliſhed, and the poſſeſſions aſſigned to the Hoſpitalier Knights of Saint *John* of *Jeruſalem*.

It is apparent out of ancient Records, that in this place after the expulſion of the Templers, was the ſeat and habitation of

Thomas

Thomas Earle of *Lancaster*, and of Sir *Hugh Spencer*, King *Edward* the seconds Minion: afterwards of Sir *Amyer de Valence* Earle of *Pembroke*, and in the end turned into two Colledges or Innes of Court: and so much of the Temples, the antiquity thereof, and the Monuments therein.

Grayes-Inne is so called, because it was anciently the dwelling-house of the Lord *Gray* of *Wilton*: *Lincolnes-Inne*, of the Earles of *Lincoln*.

Q. *What three Rivers are those that have the precedency before others?*

A. Thames, *Severne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swans, and Ships that she beareth: *Severne* for her swiftness and beautiful Shores: *Trent* for her variety of flouds and fish, which some think to be so called of *Trent*, a French word, which signifies thirty, because it is said she beareth thirty several sorts of Fish, and thirty Rivers fall into her flood.

Q. *What Forest was that which was erected out of the Ruines of most Churches, Townes and Villages, of any other in the Kingdome?*

A. New Forest in *Hampshire*, which *William* the Conquerour, to Erect, pulled down

down ſix and thirty Churches, all the Towns and Villages and Houſes farre and near, and brought all within thirty miles compaſs to a Foreſt for wilde Beaſts; for which haynous Offence the judgement of God ſoon overtook his Poſterity: for *William Rufus* his ſecond Son, King of *England*, in this Foreſt was ſhot thorow as he was hunting, by *Walter Terill*, ſhooting at a Hart, and ſo dyed: one of his other ſons was blaſted with a peſtilent Aire; his Grand-childe purſuing his chaſe was there hanged among boughs, and ſo ended his life. And thus much of the large Foreſt in this ſhort diſcourſe, for Example and Hiſtory.

Q. What two Halls are thoſe, famous for their Buildings, Courts, and adjacent Offices before any in this kinde to be preferred?

A. Weſtminſter-Hall, and *Guild-Hall*, the one built by King *William Rufus*, of Iriſh-wood, in whoſe top no Worms nor Spiders breed, though ſome venemous Creatures ſometimes crawl below, being of that continent and ſpaciouſneſs not to be paralleld with the wideſt plat of ground in Chriſtendome; which may be called the Engliſh Moderator, for that it can end a Controverſie, when no other place nor party may or can.

Guild-Hall for her continual cauſes and ſittings,

ſittings, *London* being the Lady of Cities, and ſhe the Ladies Chamber, wherein at the firſt entrance the Statues of two Gyants huge and terrible preſent themſelves, which for diſcourſe ſake (their antiquity being ſuch as few do relate of) ſhall here be briefly unfolded. Theſe two Giants lived both in this Iſland at one time, 1200. years before Chriſt; at this time this Iſland was a deſart, and inhabited only with a few Giants, which at *Brutus* landing at *Totnes* in *Devonſhire*, fled to their caves and deſarts, where they lived: But after *Brute* and his *Britains* were ſetled, they tilled the ground and built Cities, and called the Iſland after *Brute*, *Britain*. And *Corineus* calleth that portion thereof that fell to his ſhare *Corinea*, after the corruption of ſpeech *Cornubia*, now *Cornwall*, being as the horn of *Britain*. This *Corineus* was of mighty ſtrength, and took great delight to combat with other Gyants, and none was able to with-ſtand him; but at laſt one *Gogmagog* was found, that on a day with thirty other Gyants aſſaulted *Brute* and his company, as they were ſacrificing to their gods, by whom the reſt of his company were ſlain, and he himſelf taken and kept alive, becauſe *Brute* intended to ſee a ſingle combate between *Corineus*

neus and him. *Gogmagog* was likewiſe a Gyant of ſuch puiſſance and ſtature, being twelve cubits high, that he could pull up a great Oak at one pull, as it had been a haſel wand. Now both theſe Gyants being brought together, *Corineus* laid by his armour, and challenged his Combatant to handy-gripes; who at the firſt came upon him with ſuch violence, that he cruſht in pieces three of *Corineus* ribs, two of the right ſide, and one of the left: wherewith *Corineus* mightily enraged, redoubling his ſtrength, threw him upon his ſhoulder, and ſo carried him to the top of a rock, and threw him down headlong into the Sea, where he was bruiſed and broken with the fall into pieces, and ſo dyed, and the place is called to this day *Gogmagogs* leap.

And now, ſince we have ſpoken ſomething formerly upon occaſion of *Brute*, and his Britains, the firſt Inhabitants of this Iſland, it remaineth that we ſet down the ſeveral changes of Regal ſucceſſion, in his Kingdome, and by whom they were brought in, which were, as followeth, five in number.

1. The *Britains* by *Brute*, who reigned in this Kingdome 24. years, and before his death divided it amongſt his three Sons,

Albion,

Albion, now *England*, to *Locrine*; to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer ſucceſſion.

2. The ſecond was by the *Romans*, by the arrival of *Julius Cæſar* here, who partly by himſelf, and his ſucceeding Roman Emperors, Lieutenants, and Tributary Britiſh Kings, continued here a government for the ſpace of 500. years.

3. The *Saxons*, the anceſtors of Britaines by *Hengiſtus*, in whoſe time this Iſland was divided into ſeven Kingdomes, which in this book are formerly recited.

4. The *Danes* by *Swaynus*, whoſe government continued here ſome 25. years.

5. The *Normans* by *William* the Conquerour, who vanquiſhed *Harald*, ſubdued this Kingdome, juſt 40. years after their conqueſt of *Normandy*.

Thus men and Kingdomes change, and ever ſhall
Untill one generall change run over all.
And now as at Engliſh feaſts ſo I regreet,
Matter more light, to make the end more ſweet.

The Propoſition and Reſolution of the Garland.

BEtwixt two Sutors ſate a Lady fair,
Upon her head a Garland ſhe did wear:

And

And of th' inamoured two, the firſt alone,
A Garland wore like her, the other none:
From her own head ſhe took the wreath ſhe wore,
And on him plac'd it that had none before:
And then theſe Lovers brows were both about
Beſet with Garlands, and ſhe ſate without:
Beholding then theſe Rivals on each ſide
Of her thus plac'd, and deck'd in all their pride;
She, from the firſt mans head the wreath he had
Took off, and therewith her own brows ſhe clad;
And now this Lady and the ſecond were
In Garlands deck'd, and the firſt man ſate bare;
Now which did ſhe love beſt, of him to whom
She gave, or him ſhe took the Garland from?

Reply.

IN my conceit, ſhe him would ſooneſt have,
From him ſhe took; not him to whom ſhe gave.
For to beſtow, divers reſpects may move,

But

But to receive, none ſhould perſwade but love;
She grac'd him much, on whom her wreath ſhe plac'd;
But him whoſe wreath ſhe wore ſhe much more grac'd.
For, where ſhe gives, ſhe there a ſervant makes,
But makes her ſelf a ſervant where ſhe takes.
Then where ſhe takes, ſhe honours moſt, and where
She doth moſt honour, ſhe moſt love doth bear.

NOT born, NOT dead, NOT chriſtned, (Not;
NOT begot:
LO, here ſhe lies, that was, and that was Not;
She dy'd, was born, begot, baptiz'd, and more
Was in her life not honeſt, Not a whore.
Reader, behold a wonder rarely wrought,
Which whil'ſt thou ſeem'ſt to read, thou read-eſt Not.

Upon the Popes mending of the
EPHEMERIDES.

Jamdiu Ephemerides correxit Papa, nefandam Doctrinam & vitam ut corrigat, ecquis erit?

Q. To whom are blows moſt due?

A. *Nux, Aſinus, Campana, piger ſine verbere ceſſat,* *Hæc*

Hæc dura, hic tardus; hæc tacet, ille jacet.
Sed ſimul ut ferri plagam ſenſere vel ulmi,
Hæc cadit, hic pergit; hæt ſonat, ille ſtudet.

Engliſhed.

The Nut, Aſs, Bell, and ſlothful Hinde;
Hard, ſlow, ſtill, ſluggiſh lie:
But when the ſeveral ſtripes they find,
They fall, crawl, call and learn, inforſt hereby.

Or thus.

The Nut falls down, the Aſs creeps on, the Bell full loud doth cry;
The ſlothful learns, and ſeveral ſtripes makes each their Vertues try.

Vir, *Si caput accipias, ſummo cum ventre vigebit.*
Tus, *Sume pedes imo cum ventre, & ſerviet aris;*
Virtus, *Imo conciſcet mortem, ſine ventre bipenni;*
Vis, *Dexter pes capiti ſi jungitur, opprimit hoſtes.*
Rus, *Cum pedibus ventrem ferro proſcindit arator;*
Virtus, *Si capias totum, Laudem mortalibus affert.*

The

The Epitaph upon a Beggar.

Nulla mihi vivo domus, at nunc certa ſepulto eſt.
Vita paupertas, Mors mihi divitiæ,
Vita mihi exilium, requies eſt certa ſepulchrum;
Vivus eram nudus, mortuus ecce tegor.

Engliſhed.

No houſe I living found, but dead a grave;
And in that as much room as rich men have;
My life was baniſhment, in death here naked,
I'me cloath'd and covered, that in life went naked.
There is a thing which hunger cannot kill,
Although a thouſand years it ſleepeth ſtill;
And 'tis a wonder, though it common be,
Beyond the depth of mans capacity.
For if awake, he doth no minute live,
Unleſſe unto it preſent food you give:
And what it is, if you deſire to know,
It is the ſpark that from the flint doth goe.

Eſt quædam ſcribenda notis bis quatnor arbor,
Sympoſiis aptas ferre ſueta vuces;
Unde notas ſi tres poſtremas dempſeris, inter
Mille alias unam vix reperiſſe queas.

A tree there is eight letters do expreſſe
The name and nature; but three laſt being gone,

It ſignifies a thing you may well gueſſe,
So rare, that in a thouſand ſcarce there's one,
It is ſaid of *Caſtanea*, for a Cheſt-nut, take away the three laſt letters, and it is *Caſta*, chaſte, a thing ſo rare, as one ſaith, If dreams and wiſhes had been true, ſince Popery, there had been ſcarce a Maid found to make a Nun.
Or verifie this.

Quid nam illud?
Materia infœlix, detracta cadavere forma
Tam varia, ut nec ego me mihi noſſe queam;
Haud melius fatum: nam pendeo more latronis,
Ingenium ſic me furis habere putant.
Si dederis, ſervo, ſervatum reddo potenti,
Non niſi at auriculis tracta referre volo.

Engliſhed.

Unhappy matter from a carkaſſe dead,
I was ſtript from it that had me bred,
Unto no better fate but to betray,
And bound a priſoner that I cannot ſtay:
Cut was I to be hang'd down to the knee,
But ſome are better hang'd for cutting me.
What's given, I ſafely keep, and back reſtore,
But firſt I'm pull'd by th' ears to ope my doore.

Pul-

Pulcherrima Dissertatio Monialis & Juvenis.

Mo. *Me tibi, teque mihi genus, ætas & decor æquant;*
Cur non ergo pares ambo in amore sumus?

Ju. *Non hac veste placet albis nigra vestis amator:*
Quæ nigra sunt fugio, candida sed peramo.

Mo. *Veste sub hac nigra niveam tamen aspice carnem.*
Quæ nigra sunt fugias; candida membra petas.

Ju. *Nupsisti Christo quem non offendere fas est.*
Hoc velum sponsam te facit esse dei.

Mo. *Deponam velum, deponam cætera quæque,*
Intraboque Torum, nuda puella, tuum.

Ju. *Si careas velo, tamen alter non potes esse,*
Vestibus ablatis, non mea culpa minor.

Mo. *Culpa quidem, sed non gravis, & sit esse fatebor;*
Est quoque peccatum, sed veniale tamen.

Ju. *Uxorem violare viri grave crimen habetur,*
Sed gravius sponsam te violare Dei.

Mo. *Vicisti nostram sancta ratione furorem,*
Gaudeo quod verbis sum superata tuis.

English.

Dissertation or Strife between a hot-blooded Monke, and a chaste young Votary Virgin.

Mo. Sith both our age, our sex, and all do move,
Why dost not me respect, since I thee love?
V. Thy vesture pleaseth not, love others black,
'Tis white I like, that fits a lovers back:
Mo. Under this robe of black behold white skin;
Though black thou dost exclude, let whiteness in.
V. To Christ thou art espous'd and wedded now,
And this black robe is whiteness to thy vow:
M. My vail I cast aside, that so hath bred
This thy dislike, t'enjoy thy naked bed.
V. Thy vail though thou forsake, thou art the same,
Nor is my sin the lesse, nor lesse the shame.
M. A fault I do confesse it is, though small,
And if a sin, it is but venial.
V. To violate mans spouse, is great'st of crimes:
But more thy sin, being Gods, a thousand times.

M. With

M. With holy reason thou hast subdu'd my madnesse
To which, I overcome, subscribe with gladness.

Some short Discourses, and Stories.

Two Cardinals, familiar acquaintances, came to a conceited Painters shop in *Venice*, to behold the pictures of St. *Peter* and *Paul*; and in the way of merriment they told him, he had made their faces too red. O, quoth he, that was my chief care, and such they are in Heaven, blushing to see how, and by what men this Church is now governed, and by their pretended successors.

A certain Heathen King drawn by a reverend Bishop to Christianity, & to be baptized, and having put one foot into the water, and about to set in the other, he drew it back, and first asked where he thought the greatest part of his Ancestors were? and hearing the greatest part to be in Hell, he plucks back his foot, and said: It was more to follow the great number then the lesse, and so wou'd go no further therein, and within three dayes after dyed.

Alexander the Great bid a Philosopher whom he loved, ask what he would of him and he would give it; he asked immortality;

(quoth he) How can I being a mortal man give thee that? What then (quoth he) if thou acknowledge thy self so, why doest thou not rest in thy own Kingdom, but fest all the world against thee, and thy self against all the world, as if thou shouldst never die?

Aletha, the Mother of St. *Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking: which after being expounded, from thence was prophesied, that she should be the Mother of such a whelp which should be the keeper of the house of God, and a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonsus* that he dreamed he would give him a bag of Gold; but (quoth the King) you are no good Christian, if you hold dreams to be true.

One came to a tradesman in the seeming habit of a Scholar, and desired something to support his necessity: who demanded of him first what he had been, and what he now profest; (quoth he) I have been a traveller, am a Scholar, and professe the Seven Liberal Sciences. Now, out upon it (quoth he) that ere thou saidst it, and beg with thy Seven Arts, when I that have 7. children, besides a wife more then 7. more, with this one mechanical and illiberal trade, liberally maintain

tain all these: away then with all thy skils, and learn this lesson of me, to keep thee from the gallows, begging, or the stocks.

One cut deep into the head in a foolish fray, came to a Chirurgions to be dressed, who searching to see if his brains were not perished, and not easily finding them, O quoth he, do you think that I have any brains, that so rashly entred so unlucky a brawl?

Of the unhappy Tree?

Pavius came weeping to his Neighbour *Aruis*, and said, My friend, I have a Fig-tree in my Garden, an unlucky tree, on which my first Wife hanged her self, and then my second, and now lastly my third: quoth *Aruis*, I wonder thou hast found tears for so many mischances; how many crosses hath this tree born for thee? give me some of the branches, that I may set them in my Garden.

A certain jealous Husband holding his young boy in his armes, fetcht a great sigh; quoth his Wife, why sigh you Husband? Because I am doubtful whether this child I so love be mine own: quoth she, Of that I will resolve you presently; so taking the

child in her lap, quoth she, You will grant him to be mine; which being granted, then quoth she, to put you out of all doubt, here I give him to you freely from mine own hand, and so be sure henceforth he is yours.

It is read of a Son of a certain Carpenter that being unlearned, had notwithstanding carved upon some of his Fathers spears, *Dominabor a mari usque ad mare*, I shall bear rule from sea to sea: a Priest coming by and reading it, and finding the boy unlearned, perswaded his Father to put him to the Schoole, which he did, and he became afterward to be Pope *Gregory*.

Of Pope Joane.

Papa pater patrum; peperit papissa papillum,
Est Successio ubi papa papam peperit.

She was after the time of *Charles* the Great, in the year from the birth of Christ, 154. and she governed the Apostolicall seat two years, and some moneths and dayes; she held this rule.

Nascitur indigne per quem non nascitur alter;
Indigne vivit per quem non vivit & alter.

A certain *Jew* being become a Christian, brought to King *Alphonsus* to sell a picture of

of St. *John* the *Baptist*, for which he asked 50. Duckets; to whom the King answered, thou art too inconsiderate and dear, to ask so much for the picture of the Servant, when the Master himself was sold but for thirty pence.

Pambus, as *Socrates* reports, coming to *Alexandria*, seeing a woman trimmed up for the Stage, fell a weeping, and being asked by some wherefore he wept? Quoth he, I weep, and that for two causes: one, that through this I foresee her destruction: the other, that I my self study not so much to please my good God, as this woman to please lewd men.

A certain Maid being unlawfully sollicited by a young Man, notwithstanding he offered her large gifts, she refused both him and them, and yet told him if he would give her a gift, which was such a one as neither he himself had nor could have, and yet might give it unto her, she would grant his request; he said he was *Davus*, and not *Oedipus*; and could not interpret that Riddle: which then she thus explained: quoth she, thou being man, neither hast nor canst have a Husband, and yet thou maist give me a Husband by giving me thy self, and so I will give thee thy request being a Wife.

A certain woman earneſtly looking upon a man, quoth the man: Wherefore do you note me ſo much? quoth ſhe, I being a woman look upon thee being a man, out of which I was taken: but look not thou on me, but upon the earth, thy ſubſtance and matter.

The woman was made to be a helper to man; a helper in his labours, a comforter in her ſelf, and n her children, according to the verſe?

Vt triſtis ſine Sole dies, ſine ſidere nox eſt,
Sic triſtis ſine prole domus, ſine conjuge lectus.

Where Sun doth Shine, the Hemiſphere is light,
Where Wife and Children, bed and houſe delight.

A Cardinal on a time for his exceeding pomp and pride was rebuked by the French King, and told, that it was not their manner of old to be ſo. So, quoth the Cardinal, in times paſt Kings were ſheep-herds, and keepers of cattell.

Socrates meeting with a box of the ear in the Market-place, quoth he, This is the grief, that a man knowes not [illegible] o come out with his Helmet.

The

The Father and his young Son riding both upon a horse, quoth the boy, out of his simplicity and want of room, Father, when you are dead, I shall here ride alone.

Upon a time a boy well educated, and of good inclination, hearing an old man rashly swear, came running to him; and kneeling upon his knees intreated him for Gods sake to swear no more, for it was a grievous crime. The old man amazed, blushed, and sought to call back the boy which was going on his wayes, to have known his name, and whence he was; but being gone without revealing himself any further, quoth he, Sure thou art no boy, but the Angel of God, which hast given such wholsome counsel: after this time I shall never more swear.

When two pleasant men were disposed to speak of strange and unheard of things, (quoth the one of them) I was in a Country where I saw a Cabbage of that largeness and bredth, that it covered 1500. Horsemen. And I (quoth the other) saw in another Country a Caldron of that huge breadth, that 100. men being working in it, the largeness was such, that one could not hear another knock: (Quoth the first) I wonder what they would do with such a

Caldron

Caldron. Why (quoth the ſecond) to boile the Cabbage.

Of the Folly, and Jeſts of Scholars.

One meeting a Phyſician, prayed him he would not be angry, becauſe he was not yet ſick.

Another fooliſh Scholar hearing a Crow wou'd live an hundred yeares, went and bought one, to try the concluſion.

Another wanting money ſold his books, and then wrote to his Father to be of good chear, for now he lived by his Learning.

Hereafter

Hereafter follow certain brief Observations, or secrets in Nature and Art, not impertinent to our former subject.

Of the knowledge of Mice.

Ælianus and *Lemnius* report, that Mice by a certain natural instinct and knowledge above any other Creature, to avoid their own hurt and danger, are forewarned, and thereby will avoid from an old house that is ruinous, and ready to fall, and betake them to a new before any danger approach. A president for time-servers to teach them, when the great wheel runs down the hill, to leave their hold, because then there is danger of falling; but when it runs up the hill towards the Sun-rising, to hold fast thereto that it may draw them after it, for there is the house-rising.

Of the Fig-tree.

Josephus reporteth, that a Henne or other Fowl hung up in a Fig-tree, becometh marvellous tender, though otherwise harsh

and

and tough before; and that likewiſe a Bull or other wild beaſt tyed thereunto becometh tame.

Of the Kings-fiſher, and a Hedge-Hog.

THe Kings-fiſher, and the Hedg-hog, as they are of two ſeveral Elements, ſo are they of two ſeveral Natures: for the Hedge-hog as it cannot abide the winde, ſo hath it a natural Inſtinct to diſcern before-hand the changes thereof, which in her knowledge ſhe preventeth by turning the door of her Cabin ever from the winde: the Kings-fiſher, as ſhe naturally delighteth living to flye againſt the winde, ſo by a certain Inſtinct of Nature, being dead and hung up by the bill in the houſe, ever turns her halcion beak to the quarter of the winde ſtandeth in, and followeth it as the Needle of the Compaſs touched with the head of the Load-ſtone ever turneth to the North Pole.

Q. *What is held to be the moſt ſoveraign Medicine againſt any infection or poyſon?*

A. Plantane, which hath a marvellous vertue to deliver and aſſwage the ſame; and for further proof hereof, this Story following may

may confirm it, ſet down as it was related unto me from one that was an eye-witneſs of the ſame, in this manner, That a Toad being ſtrucken on the back by a Spider, and ſo poyſoned, the Toad beginning to ſwell, went inſtantly and did eat of a Plantane leaf, which grew near unto the place, and it was immediately aſſwaged, and ſhe cured: being ſtruck again by the Spider and poyſoned the ſecond time, was likewiſe by the ſame remedy recovered: and being ſtruck again the third time, and ſo poyſoned as before, the party that beheld the former Remedy, goes inſtantly to the place, and for a Concluſion takes away the Herb, which when ſhe being ſtruck again, in her ſwelling, ſought for and miſſed, and not finding any other near, ſo prevented of her Phyſick burſt with the Venome: which here I have inſerted, to ſhew as well the ſtrangeneſs of the Story, as the ſoveraignty of the Herb, and certainty of the cure.

An Obſervation for Women.

IT is obſerved by the curious, that if a man be the firſt that a woman meets with, after ſhe being newly churched comes out of the Church

Church door, it ſignifies that the next childe will be a Boy: If a woman, then that it will be a Girle: but this we take rather to be opinion then probability.

Of Hemlock.

A Certain Country-man had a field overgrown with Hemlock, into which he turned his Aſs to feed; he comes ſhortly after, and found him (as he thought) dead; the Country-man thinking him to be ſo indeed, began to flay him: a Phyſician coming by, imagined the reaſon, bought him for his skin; and after he had bought him, quoth he, I will fetch him to Morrow: In the morning when he came, he was recovered and alive, being awaked from the deadly ſleep, wherein the *Hemlock* for a time had caſt him: which when the other ſaw, he repented him of his fooliſh bargain, as the other gloried in his crafty march.

Of a Fly.

IT is a Maxime, that what is once dead cannot be recovered; yet a Fly, that worthleſs Creature, being drowned and dead, will be recovered again by laying her in warm aſhes. As likewiſe 'the Cuckow that ſleeps as dead all the Winter, is revived again

gain in the Spring by the warm approaching rayes of the Sun.

Of the Horse.

'TIs' a Maxime in Farriers Hall, that the livelier and quicker a Horse is, the deeper will he thrust his head into the water when he drinks; as the duller and slower, the more shallow.

Of the Sabbatical River.

Josephus in his History makes mention of a certain River that ebbs and flows six dayes of the week, and ever rests, without moving, on the Sabbath day.

Likewise a second Wonder.

IN the Isle of Man are found at this day certain trees of Timber, and other wood in great abundance, many fadoms under the ground, which were thought thither to be brought and buried in *Noahs* flood, and not discovered till of late years.

Humane

Humane Life Characterd by *Francis* Viſcount Saint *Albans.*

THe World's a bubble,
and the life of Man
Leſs then a ſpan.
In his conception wretched
from the Womb,
So to the Tombe;
Curs'd from his Cradle,
and brought up to years,
With care and fears.
Who then to frail
Mortality ſhall truſt,
But lines the Water,
and doth write in duſt:
Yet whiles with Sorrow
here we live oppreſt,
What life is beſt?
Courts are but
Superficial Schoo's
To dandle fools:
The Rural parts
are turn'd into a Den
Of ſavage Men:
And where's a City
from all Vice ſo free,
But may be term'd
The worſt of all the three?

Domeſtick

Domeſtick Cares
afflict the Husbands bed,
Or pains his head;
Thoſe that live ſingle,
take it for a Curſe,
Or do things worſe:
Some wiſh for Children;
Thoſe that have them, none;
Or wiſh them gone.
What is it then to have,
or have no Wife,
But ſingle thraldome,
or a double ſtrife?
Our own Affections
ſtill at home to pleaſe,
Is a diſeaſe;
To croſs the Seas
To any forraign ſoil,
Peril or toil:
Wars with their noiſe affright us,
and when they ceaſe,
We are worſe in peace,
What then remains?
but that we ſtill ſhould cry,
Not to be born,
or being born to die.

Concluſion.

I That this while have travel'd in a task,
Unfolding Queſtions that like Riddles mask,
And have their depths reveal'd, that ſecret found,
Which craves more Art to anſwer then propound,
From Jeſts and Epigrams have ſoar'd to th' skie,
And joyn'd their lower uſe to things more high:
Have wrote of Winds, whoſe reſtleſs rage ſtill doubles;
Of Iſles and Ports, and Rivers where it troubles.
I all which having paſt what I intended,
My task is done, much added, here all ended.

FINIS,

Ingenuous Reader, pleaſure your ſelf ſo farre, as for to take notice that the following Books are well worth your Reading,——which you may have at Mr. *Andrew Crookes*, at the green Dragon in St *Pauls* Church-yard *London. Anno Dom.* 1663.

Hiſtorical, Humanity, and Humane diſcourſes.

Don Quixote's Hiſtory.
Homers Works in *Engliſh*, by *G. Chapman.*
Orlando Furioſo, by Sir *J. Harrington.*
William Lithgowes Travels.
The Seven *Champions* of *Chriſtendom.*
The *Counter Scuffle*, a Delightful Wittie piece.

Sir

Sir *John Mandevils* Travels, 4o.

Doctor *Brown's* Inquiries into Vulgar Errours.

Doctor *Brown's Religio Medici.*

Maſter *Oglibys* Tranſlation of *Æſops Fables* into *Engliſh* Verſe, adorned with Sculpture.

Maſter *Oglebys* Tranſlation of *Virgil* into *Engliſh* Verſe.

The *Engliſh Dictionary*, or an *Interpretation* of hard *Engliſh* words, in Three Parts. The Firſt Part explaining *Elegant Words*. The Secoud Part the *Engliſh Tranſlator*, where you have *Elegant Words* after Common. The Third Part Treating of the proper Names of *gods*, *Men*, *Beaſts*, &c. By *H. Cockerham.*

The Age of Mans Life, with the Original Cauſe and End thereof, Learnedly diſcuſſed.

The *Cloſſet and Delight for Ladies.*

Sir *Henry Blunts* his Voyage into the *Levant*; Though a ſmall, yet an Excellent Piece, in Obſervation of the *Turks* Conditions.

Excellent

Excellent Playes.

Ben Johnsons Works, being two Volumes of *Playes.*

Lillyes Six Court Comedyes,

Viz.

1. *Endimion.*
2. *Alexander* and *Campaspey.*
3. *Supha* and *Phao.*
4. *Galathea.*
5. *Midas.*
6. *Mother Bomby.*

Bromes five new *Playes, Viz.*

1. *The Mock-marriage,* or *English Moore.*
2. *Love-sick's Court.*
3. *Covent Garden* weeded.
4. *New Academy.*
5. *Queen* and *Concubine.*

Doctor

...ctor Kellegrew's two Playes, Viz.

1. *Prisoners.*
2. *Claracilla.*

Wit without Money.
The *Night-walker*, or *Little Thief.*
Queen *Elizabeth*, First and Second Part.
The *Honest Whore*, First and Second Part.
The *Fleire.*
The *Opportunity.*
The *Swaggering Damsel.*
Perkin Warbeck.
Tragedy of *Hoffman.*
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This entertaining miscellany enjoyed great popularity all through the seventeenth century. In spite of the large number of editions printed, complete copies are very rarely to be found. It contains a quotation from Shakespeare. The compilers are said to have been W. Basse and Edward Philips.